ARD FOR LITERATURE AND CULTURE, BOMBAY

A SURVEY OF MARATHI DIALECTS

IV

COCHIN

A. M. GHATAGE
DECCAN COLLEGE, POONA-6

Contents

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by

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PREFACE

The Maharashtra State Board for Literature and Culture has been set up with the express purpose of modernising the Marathi language as a part of the Central Government's programme for modernising the regional languages. While framing and pursuing its multilateral programme for the enrichment of Marathi literature, the Board found that, like the literature in all the other regional languages in India, Marathi literature is singularly deficient in books on scientific subjects including subjects coming under the category of "Humanities". It is not, therefore, surprising that books dealing with linguistics in general and a scientific analysis of the Marathi language, in particular, including its phonetics, grammar, etymology, etc. have been almost wanting in the whole grant of Marathi literature.

While the State Board does not expect to work miracles overnight in a field neglected by the Marathi writers for so many years past, a modest beginning has been made by the State Board by undertaking publication of standard books on many varied scientific subjects like Eugenics, Dietetics, Anatomy, Medicine, Statistics, Engineering, Physics, Chemistry, Astronomy, Zoology, Botany and others. Efforts are also being made to get standard books on linguistics translated into Marathi by eminent scholars.

The Marathi language is rich in linguistic and cultural heritage constituted by its host of dialects. It is considered by scholars of linguistics that an analytical study of a selected number of Marathi dialects will afford broad points of reference for dialectal studies and linguistic surveys of a more comprehensive nature. Their study will also open the door for the study of local culture and folk literature. Such an analytical study is thus very important and also urgent because the local dialects which constitute the worthy heritage are fast disappearing

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owing to the spread of literacy in standard Marathi as well as the wide circulation of dailies, weeklies and other periodicals in standard Marathi. It has, besides, a great scientific value for linguistic studies in Maharashtra and for the wider field of Indian languages.

With the full help and co-operation of the Linguistics Department of the Deccan College Post-Graduate and Research Institute, Poona, the State Board has undertaken the scheme for a scientific survey of the Marathi dialects and, initially, it is intended to study, in fair detail, some seven or eight dialects of Marathi according to the modern methods of descriptive analysis so as to give a fairly good picture of the dialects themselves as wholes Dr. A. M. Ghatge, a Member of the State Board is conducting the dialectal surveys on behalf of the Board. The 'Cochin dialect' is his fourth work in the dialectal survey series.

LAXMANSHASTRI JOSHI,
Chairman,
Maharashtra State Board for Literature and Culture.

INTRODUCTION

In the State of Kerala there are a number of Marāṭhī dialects which are spoken as the home languages of the communities which must have migrated there from the north. The agricultural community speaks a language which it calls Marāṭī, while the literate community consisting of the more advanced classes, speaks dialects called Koṅkaṇī and Karhāḍī. The community of the Gauḍa Sārasvats in Cochin speak a dialect at home, which is called here the Cochin dialect. It is intimately connected with the Koṅkani of South Kanara, though differing from it, in many respects. It is thus the southernmost dialect of the Indo-Aryan language which is spoken along the western coast of Bharata, and hence deserves special notice. Being surrounded by the Malayalam language, it is greatly influenced by it, but keeps its Indo-Aryan character intact.

The material on which the present description is based was collected from a young scholar of twenty-six years of age. He has lived most of his time in Cochin and normally uses this dialect at home. It is the usual means of communication among the members of this community. He knows Malayalam, which is his school language, English and Sanskrit. He does not use this dialect for writing and knows no one who does it. It is thus a purely oral form of speech.

The material consists of some one thousand words, five hundred sentences, and extensive collection of nominal and verbal paradigms and eight stories. The stories are mostly retold by him, after knowing them from other sources but can be taken as representative of the usual folk-lore current among these speakers. The analysis follows the method used in describing the other Marāṭhī dialects in this survey and much of the material is kept the same for

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easy comparison. The morphology is given in as full a form as possible but no attempt is made to describe the syntax. All help which is needed to understand the dialect material is supplied and as before no attempt is made to compare it with any other dialect.

Sincere thanks are due to the informant who showed greatest co-operation in collecting the material. Dr. D. N. Shankar Bhat helped me to record the material at its early stage and the author has enjoyed as usual the facilities of the department of linguistics of the Deccan College. The interest of the State Board for Literature and Culture is obvious and so also that of the Government Printing Press. To all of them sincere thanks of the author are due.

A. M. Ghatage.

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CHAPTER I

PHONOLOGY

Word Phonology

(*a*) The Cochin dialect shows the following vowel system:

i	i:					u	u:
e	e:					o	o:
		ə	ə:				
ɛ	ɛ:					ɔ	ɔ:
		a	a:				

This makes a total of 16 vowels phonemes. The phonemic contrasts involve a three-fold distinction of place viz. front, centre and back of the mouth, a three-fold distinction of height high, mid and low, and a distinction of length, short and long. All the back vowels are rounded, while the front and central vowels are unrounded; hence lip action is not significant in vowels.

Among these vowels the contrasts between /i, ɛ, ə, o, ɔ/ and /u/ play important morphological rôles and are well-represented. The phonemes /ɛ/ and /e/, as also /ɔ/ and /o/ often show morphophonemic changes and hence their contrast is less stable; and in some items they show variation.

The contrast between the short and long vowels is most clearly seen in the initial syllables of words and is also frequent in the middle syllables. Its presence in the final syllable is difficult to decide because most vowels in the pre-pause position and before word-juncture are long. Yet there are a couple of cases which assures it even in this position, though its scope is extremely limited. Compare pairs like /tə:ḷi/ "fry" and /tə:ḷi:/ "plate" /vo:ḍi/ "pull" and /vo:ḍi:/ "dish".

The contrast in length is further limited by the fact that while long vowels occur both before single consonants and consonant clusters, the short vowels are very rare before single consonants, thus limiting the contrast before consonant clusters only. In this position there is no contrast between /ə/ and /a/ which freely vary with each other.

Nasalisation in the vowels is phonemic and occurs with all vowel phonemes. There are minimal pairs like /vo:yi/ "sow!" and /vo:yĩ/ "fence" or /bi:/ "nut" and /bĩ:/ "seed." It also plays the morphological rôle of distinguishing the Mas. plural from the neuter singular in nouns and verbs, and the singular and plural in the case of neuter nouns. After long vowels the nasalisation freely varies with a nasal stop of an homorganic nature with the following consonant.

Phonetically speaking, we have in this dialect, the following eight segments in the mid height, [e] [e:] [o] [o:] [ε] [ε:] and [ɔ] [ɔ:] while [e] and [e:] [o] and [o:] contrast with each other in the non-final position, none of them occurs in the final position. A pair of words like /kənnəḍe:kə/ "to the mirror" and /kənnəḍε:kə/ "spectacles" assures a contrast between [e:] and [ε:], and a similar contrast exists between [o:] and [ɔ:]. The contrast between [ε] and [ε:], [ɔ] and [ɔ:] is confined to a non-final position in accordance with the general nature of the length contrast in this dialect. Hence final [ε] and [ɔ] are non-contrastive with non-final [e] and [e:] and [o] and [o:], none of which are found in the word final position. Though it is possible to assign the final [ε] and [ɔ] to any of these phonemes, more particularly to the longer ones with which they are in morphophonemic alternation, they are here assigned to the short /ε/ and /ɔ/ phonemes on the ground of phonetic similarly and avoidance of overlapping allophones.

A description of the vowel phonemes with examples is given below:

/i/ a short, front, high, unrounded vowel.

/iŋgaḷɔ/	coat	[iŋgaḷɔ·]
/čittə:ḷə/	deer	[čittə:ḷə·]
/simhu/	lion	[simɦu·]
/visrə:pə/	to forget	[visrə:pə·]

/i:/ a long, front, high, unrounded vowel.

/gi:ḷi/	swallow	[gi:ḷi·]
/si:ŋgə/	horn	[si:ŋ̇gə·]
/ki:ru/	parrot	[ki:ru·]
/bhi:mu:ku/	ground-nut	[bɦi:mu:ku·]

/e/ a short, mid, front, unrounded vowel.

/čerḍũ/	child	[čerḍũ·]
/gersi/	basket	[gersi·]
/bheṇḍɛ̃/	lady's finger	[bɦeṇḍɛ̃·]
/čelli/	girl	[čelli·]

/e:/ a long, mid, front, unrounded vowel. In the initial position it has a /y/ glide which freely varies with its absence.

/de:ṇṭu/	stalk	[de:ṇṭu·]
/če:ḍi/	prostitute	[če:ṛi·]
/khe:ḷu/	play	[khe:ḷu·]
/e:ku/	one	[ye:ku·]

/ɛ/ a short, lower-mid, front, unrounded vowel.

/bɛbbɔ/	frog	[bɛbbɔ·]
/bɛssu:kə/	to sit	[bɛssu:kə·]
/gellɛ/	they went	[gellɛ·]
/mattɛ̃/	head	[mattɛ̃·]

Contents

/ɛ:/ a long, lower-mid, front, unrounded vowel.

/rɛ̃:və/	sand	[rɛ̃:və·]
/bɛ:tə/	cane	[bɛ: tə·]
/kənnəḍɛ̃:kə/	spectacles	[kənnəḍɛ:kə·]
/mɛ:ḷə/	get	[mɛ:ḷə·]

/ə/ a short, mid, central, unrounded vowel.

/əssi/	so	[əssi·]
/bəḍḍi/	stick	[bəḍḍi·]
/kəde:lə/	chair	[kəɾde:lə·]
/ghə:rə/	house	[gɦə :rə·]

/ə:/ a long, mid, central, unrounded vowel slightly higher than /ə/

/nə:di/	river	[nɘ:di·]
/məḷə:bə/	sky	[məḷɘ: bə·]
/də:ḷi/	grind	[dɘ:ḷi·]
/ghə:rə/	house	[gɦɘ:rə·]

/a/ a short, low, central, unrounded vowel.

/ambɔ/	mango	[ambɔ·]
/khandɔ/	branch	[khandɔ·]
/bhaččɔ/	sister's son	[bɦaččɔ·]
/paga:ru/	wall	[paga:ru·]

/a:/ a long, low, central, unrounded vowel.

/ba:ri/	rib	[ba:ri·]
/ma:mu/	maternal uncle	[ma:mu·]
/sa:rni/	broom	[sa:rni·]
/na:rlu/	coconut	[na:rlu·]
/ba:ndu/	dam	[ba:ndu·]

/ɔ/ a short, back, lower-mid, rounded vowel.

/bɔḍḍɔ/	stick	[bɔḍḍɔ·]
/čɔggɔ/	shirt	[čɔggɔ·]
/khollɔ/	cup	[khollɔ·]
/pɔṭṭɔ/	belt	[pɔṭṭɔ·]

Contents

/ɔ:/ a long, back, lower-mid, rounded vowel.

/bɔ:ṭə/	finger	[bɔ:ṭə·]
/kɔ:ḷɔ/	bud	[kɔ:ḷɔ·]
/tɔ:ṇḍə/	mouth	[tɔ:ṇḍə·]
/sorɔ:pu/	serpent	[sorɔ:pu·]

/o/ a short, mid, back, rounded vowel.

/koyti/	sickle	[koyti·]
/kobbu/	sugar cane	[kobbu·]
/lokkəṇḍə/	iron	[lokkəṇḍə·]
/gobbo:ru/	ashes	[gobbo:ru·]

/o:/ a long, mid, back, rounded vowel.

/gho:vu/	wheat	[gho:vu·]
/aro:gyə/	health	[aro:gyə·]
/vo:yĩ/	fence	[vo:yĩ·]
/bo:ṇḍi/	plantain flower	[bo:ṇḍi·]

/u/ a short, back, high, rounded vowel.

/phulli/	nose ring	[phulli·]
/kuppi/	bottle	[kuppi·]
/kurlɔ/	crab	[kurlɔ·]
/kumbo:ru/	potter	[kumbo:ru·]

/u:/ a long, back, high, rounded vowel.

/u:bə/	steam	[u:bə·]
/su:və/	needle	[su:və·]
/hantu:ṇə/	bed	[ɦantu:ṇə·]
/tu:pə/	ghee	[tu:pə·]

(*b*) The consonantal phonemes of this dialect are—

(i) unaspirated

p	t	ṭ	č	k
b	d	ḍ	ǰ	g
m	n	ṇ		ŋ
	s	ṣ	š	h
	l	ḷ		
	r			
v			y	

Contents

(ii) aspirated

ph	th	ṭh		kh
bh	dh	ḍh	ǰh	gh
mh	nh			
	lh			
vh			yh	

The two groups are nearly parallel to each other with a few obvious gaps. It is convenient to separate the two groups because of the wide scope of aspiration, which is found with almost all consonants except those which are pure fricatives viz. s ṣ š and h, the nasal ŋ and an accidental gap of čh, and its limitation to the initial position of the word. Aspirated consonants do not occur finally and only rarely in the medial position.

The nasal [ñ] is confined to the position before the palatal affricates and hence is assigned as an allophone to /n/. [ŋ] is mostly found before velar stops, but with the loss of such a sound in a cluster it begins to contrast with other nasals and hence has to be set up as a separate phoneme.

It is worth noting that this dialect has only alveolo-palatal affricates and no dental affricates occur either as distinct phonemes or even as allophones. These affricates are treated here as palatal stops and indicated with /č/ and /ǰ/. A distinct phoneme /ṣ/ should also be noted.

The phonetic diphthongs like [əi] [ai] [əu] [au] are treated here as sequence of simple vowels followed by the consonantal phonemes /y/ and /v/ as there is no contrast between such pairs. This simplifies the statement of morphophonemic changes.

Long consonants contrast with their shorter counterparts, but are here considered as geminated consonants and are written as such. They play an important role in morphology of the verbs. As noted above they are more frequent

after short vowels than long ones, and whenever a vowel is shortened they usually get lengthened.

Consonants show few allophones. /n/ has an allophone /ñ/ before palatal stops. /ḍ/ between vowels is a flap [ṛ] and /ṇ/ is intervocally a nasalised flap [r̃]. Before front vowels there is a frequent interchange between /s/ and /š/.

A description of the consonantal phonemes with examples is given below :

/p/ Bilabial unaspirated voiceless stop.

/pa:vsu/	rain
/pa:ḷə/	wave
/pu:tu/	son
/ka:pi/	coffee
/čippəṭə/	spoon

/b/ Bilabial unaspirated voiced stop.

/ǰi:bə/	tongue
/bəḍḍi/	stick
/bεbbɔ/	frog

/t/ Dental unaspirated voiceless stop.

/tara:və/	duck
/tε:lə/	oil
/vɔ:tə/	sunshine
/čittɔ:ḷə/	deer

/d/ Dental unaspirated voiced stop.

/dəddu:lɔ/	man
/ha:ḍi/	road
/kəde:lə/	chair
/de:ṇṭu/	stalk

/ṭ/ Retroflex unaspirated voiceless stop.

/pəṭṭɔ/	belt
/mi:ṭə/	salt

Contents

/məṇṭo:vu/	hall
/čimṭɔ/	tongs

/ḍ/ Retroflex unaspirated voiced stop.

/ḍukkə:rə/	pig
/kurḍɔ/	blind
/to:ḍu/	canal

/č/ Palatal unaspirated voiceless affricate.

/čerḍũ/	child
/ča:vi/	key
/či:ri/	bag
/mənčɔ/	cot
/vičču/	scorpion

/ ǰ / Palatal unaspirated voiced affricate.

/me:ǰi/	count
/ǰərlɔ/	cockroach
/ǰi:bə/	tongue
/bhoǰǰə:pə/	worship

/k/ Velar unaspirated voiceless stop.

/ki:ru/	parrot
/kayḷɔ/	crow
/pəkki/	butterfly
/ku:kə/	potato

/g/ Velar unaspirated voiced stop.

/gersi/	winnowing basket
/ga:yi/	cow
/muggu:ḷu/	terrace
/ma:gə/	ask, beg

/m/ Bilabial unaspirated voiced nasal.

/mə:si/	ink
/moṭṭɔ/	egg
/ərmali/	cupboard
/nimməŋgi/	ask

/n/ Dental unaspirated voiced nasal.

/nə:ḷi/	tube
/nə:di/	river
/rannə:ṇi/	health
/niddɛ/	sleep

/ṇ/ Retroflex unaspirated voiced nasal.

/ṇəvvə/	nine
/ṇə:vi/	ninety
/kho:ṇi/	dig

/ŋ/ Velar unaspirated voiced nasal.

/saŋgi:lɛ̃/	told
/həŋga/	here
/ča:ŋ/	good

/s/ Alveolar voiceless fricative.

/su:və/	pin
/sa:li/	skin
/lassə:pə/	to burn
/si: tə/	rice

/ṣ/ Retroflex voiceless fricative.

/a:ṣa/	eighteen
/vi:ṣə/	poison
/mu:ṣṭi/	fist

/š/ A palatal voiceless fricative.

/pišaččɔ/	mad
/švəsiǰǰavə:pə/	to breathe
/səmšə:yu/	doubt
/še:ṇə/	dung

/h/ A glottal voiced fricative.

/hu:mə/	sweat
/ha:su/	smile
/ha:tu/	hand
/hərdɛ̃/	chest

Contents

/l/ A palatal voiced lateral.

/lo:ṇi/	butter
/gha:li/	put
/kurlɔ/	crab
/gellɛ/	went

/ḷ/ A retroflex voiced lateral.

/kayḷɔ/	crow
/tə:ḷi/	fry
/do:ḷɔ/	eye
/vəḷti/	white ant.

/r/ An alveolar voiced trill.

/ra:bə/	to stand
/mo:ru/	peacock
/vissə:rə/	forget
/bhovri/	eye-brow

/v/ A labiodental frictionless continuant.

/vo:yi/	sow
/va:ḍi/	serve food
/dɛ̃:və/	climb down
/dhu:və/	daughter

/y/ A palatal frictionless continuant.

/yɔ/	come
/pa:yu/	leg
/aykə/	hear
/ga:yi/	cow

/ph/ An aspirated bilabial voiceless stop.

/pha:ri/	steal
/phu:lə/	flower
/pha:ṭi/	back

/bh/ An aspirated bilabial voiced stop.

/bhovri/	eye-brow
/bhoǰǰə:pə/	worship

/bha:yər/	outside
/bhə:yṇi/	sister

/th/ An aspirated dental voiceless stop.

/tha:pi/	stick
/thu:kəri/	spit
/thəŋga/	there

/dh/ An aspirated dental voiced stop.

/dha:mpi/	cover
/dhuvvo:ru/	smoke

/ṭh/ An aspirated retroflex voiceless stop.

/aṭhəylɛ̃/	remembered
/a:ṭh/	eight
/kəṭha:ri/	dagger

/ḍh/ An aspirated retroflex voiced stop.

/ḍho:ŋkə/	crane

/ǰh/ An aspirated voiced palatal affricate.

/ǰha:ḍi/	sweep
/ǰho:ḍu/	storm
/vuǰǰhɔ/	fire
/ǰhaytɛ̃/	greatly

/kh/ An aspirated voiceless velar stop.

/khellɛ̃/	I ate
/kha:lə/	down
/khã:ŋki/	cough

/gh/ An aspirated voiced velar stop.

/gho:ṇi/	vulture
/ghə:rə/	house
/ghe:vnu/	taking

/mh/ An aspirated bilabial voiced nasal.

/simhu/	lion
/mho:ṇu/	thus
/mhə:si/	buffalo

Contents

/nh/ An aspirated dental voiced nasal.

/nhessə:pə/	wear
/nhə:yī/	not
/nha:ṇi/	bathroom

/lh/ An aspirated alveolar voiced lateral.

/lha:yi/	popped rice
/lho:vu/	light

/vh/ An aspirated labiodental fricative.

/vhə:rə/	carry
/vhə: lə/	flow
/vho:ḍu/	big
/vhə:yi/	yes

/yh/ An aspirated palatal fricative.

/yhɛ̃/	this
/yhɔ/	he, this.

(c) Clusters

There are no clusters of vowels in this dialect. The diphthongs are treated here as sequences of vowel and consonant and not as sequences of vowels. The consonant clusters are frequent. But no clusters are found at the end of words, very few at the beginning and most are found in the medial position. Initial clusters are of only two consonants while medial clusters are mostly of two, a few of three and very few of four consonants.

Initial clusters

kš	/kši:ṇiǰǰavə:pə/	to be tired
pr	/prəka:šu/	light
gr	/grəhə:ṇə/	eclipse
ǰv	/ǰva:la/	flame
by	/byare:li/	merchant
br	/brus/	brush
mr	/mrəgə̃/	animals

Contents

šv	/švəsiǰǰavə:pə/	to breathe
sn	/sne:hu/	love
sv	/svadəntryə/	freedom

Medial clusters

with /k/

kk	/ḍukkə:rə/	pig
kkh	/ikkhə:ra/	eleven
kḍ	/pokḍi/	turban
kn	/sokni/	lizard
kr	/ḍukra-/	pig
kl	/eklo:ci/	alone
kv	/mukvančɔ/	fisherman
kṣ	/dəra:kṣi/	grape
kḷ	/čukḷa-/	button

with /g/

gg	/muggu:ḷu/	terrace
gṭ	/lugṭa-/	cloth
gḍ	/ǰhəgḍə:pə/	to quarrel
gt	/vəgtɛ̃/	open
gy	/aro:gyə/	health
gr	/agro:hu/	wish
gl	/ǰəgle-/	verandah

with /ŋ/

ŋk	/kha:ŋki/	cough
ŋkh	/šəŋkhu/	conch
ŋg	/hu:ŋgi/	smell
ŋṇ	/aŋṇa-/	court-yard
ŋḷ	/dhiŋḷə:pə/	to push

with /č/

čč	/vičču/	scorpion

with /ǰ/

ǰǰ	/meǰǰɔ̃/	tables
ǰǰh	/uǰǰhɔ/	fire

Contents

ǰr	/maǰ ra-/	cat
ǰv	/uǰva:ḍu/	light

with /ṭ/

ṭṭ	/pəṭṭɔ/	belt
ṭṇ	/čəṭṇi/	condiment
ṭp	/aṭpayančɔ/	spider
ṭy	/pha:ṭyɔ/	backs
ṭl	/vəṭle-/	plate
ṭv	/phəṭvə:ṇə/	deceit

with /ḍ/

ḍk	/bo:ḍki/	widow
ḍg	/kəḍgɔ̃/	bracelets
ḍč	/phəḍčankari/	seller of betal leaves.
ḍḍ	/rɔḍḍɔ/	buffalo
ḍt	/ǰhəḍtɔllɔ/	sweeper
ḍy	/appo:ḍyət/	should touch
ḍv	/gaḍva-/	ass
ḍš	/appəḍši/	do not touch

with /ṇ/

ṇk	/kho:ṇka/	should dig
ṇǰ	/pɔṇǰa:bu/	great grand father
ṇṭ	/deṇṭu/	stalk
ṇḍ	/tɔ:ṇḍə/	mouth
ṇṇ	/dhəṇṇu/	bow
ṇt	/pəṇtu/	great grand son
ṇy	/dənto:ṇyɔ/	combs
ṇv	/vhoṇve-/	chin

with /t/

tkh	/khətkhətavə:pə/	to boil
tt	/čittə:ḷə/	deer
ty	/ətyagrəhi/	greedy
tr	/šətru/	enemy
tḷ	/čitḷa-/	deer

Contents

with /d/

dk	/vudka-/	water
dt	/nidtənɔ/	I shall sleep
dd	/dəddu:lɔ/	man
ddh	/yuddhə/	fight
dn	/kedna:yi/	always
dy	/nə:dyɔ/	rivers
dr	/dəridri/	poor
dv	/budvəntu/	wise

with /n/

nk	/mənkə:ṭə/	wrist
nč	/čo:nči/	beak
nǰ	/sa:nǰə/	evening
nt	/ka:nti/	scrape
nd	/vindu:rə/	rat
nn	/kunnɔ/	hill
np	/donpa:r/	afternoon
ns	/pensil/	pencil

with /p/

pṭ	/čipṭa-/	spoon
pḍ	/kəpḍa-/	cloth
pn	/apḍə:pna/	I do not touch
pp	/kəppu:si/	cotten plant
pr	/phəpra marə:pə/	to kick
pl	/kəplači/	of the head
ps	/kapsa-/	cotton

with /b/

bt	/ubtɔnɔ̃/	I shall fly
bb	/ubba:ri/	lift
br	/gobra-/	ashes

with /m/

mk	/čəmkə:pə/	to walk
mṭ	/čimṭɔ/	tongs

mḍ	/simḍavə: pə/	to scatter
mṇ	/bɔmṇalɛ̃/	of the Brahmin
mp	/dha:mpi/	cover
mb	/kɔmbɔ/	cock
mm	/hummaṭi/	root out
ms	/dimsi marə:pə/	to kill
mh	/simhasə:nə/	throne

with /y/

yk	/aykə/	hear
yč	/gayčɔ/	of the cow
yṇ	/bhə:yṇi/	sister
yt	/koyti/	sickle
yd	/aydə:nə/	kettle
yn	/mo:yna/	I do not count
yy	/gayyɔ/	cows
yr	/pə:yri/	day before yesterday
ys	/paysa-/	porridge
yḷ	/kayḷɔ/	crow

with /r/

rk	/vissorka/	should forget
rkh	/khərkhə:ri/	rough
rg	/kərgə:yi/	dissolve
rǰ	/khɔrǰu/	itch
rṭ	/torṭɛ boḍa:čɔ/	bald
rḍ	/kurḍɔ/	blind
rṇ	/bhərṇi/	pitcher
rt	/pərtu:nə/	again
rth	/murthəm/	first
rd	/ərdə/	half
rn	/či:rna/	I do not cut
rp	/khərpə:pə/	to scratch
rb	/gurbi:ṇi/	pregnant
rm	/ərma:li/	cupboard
ry	/či:ryɔ/	bags
rl	/kurlɔ/	crab

Contents

rv /pərvɔ/ pigeon
rṣ /vərṣə/ year
rs /gersi/ winnowing basket

with /l/
ly /sa:lyɔ/ barks
ll /čelli/ girl
iš /keḷšənčɔ/ barber
ls /koḷsulsu:ṇɛ/ wolf

with /v/
vk /čəṽkə:pə/ to walk
vṇ /me:vṇɔ/ sister's husband
vt /pɔvtənɔ̃/ I shall swim
vd /čəvda/ fourteen
vn /vo:vnu/ sowing
vy /ǰa:vyət/ may happen
vr /bho:vri/ eye-brow
vl /pavlɔ̃/ footprints
vv /dhuvvo:ru/ smoke
vs /pa:vsu/ rain
vḷ /sa:vḷi/ shade

with /š/
šš /vuššɛ̃/ pillow
šv /višva:si ǰavə:pə/ to believe

sith /ṣ/
ṣṭ /mu:ṣṭi/ fist
ṣṇ /uṣṇə/ heat

with /s/
sk /piskɔ/ miser
st /həsti/ elephant
sth /tələstha:nə/ capital
sy /mhə:syɔ/ buffaloes
sr /sisri-/ crocodile
sv /kosvənčɔ/ potter
ss /lassə:pə/ to burn

with /ḷ/

ḷk	/gi:ḷka/	should swallow
ḷt	/vəḷti/	white ant
ḷd	/vuḷdi/	call
ḷn	/pi:ḷna/	I do not press
ḷy	/bombu:ḷyɔ/	navels
ḷv	/šeḷvo: tu/	cold
ḷs	/koḷsulsu:ṇ /	wolf
ḷḷ	/kəḷḷɛ̃/	took

Consonant clusters with three members

Ending with a velar stop,

yŋg	/vayŋgə:ṇə/	bringle
vŋg	/nivŋgə:pə/	to ask
vŋk	/niddevŋka/	I should sleep

Ending with a palatal stop,

vnč	/khavnča:lə/	to eat

Ending with a retroflex stop,

ŋkṭ	/naŋkṭa-/	nail
yṇḍ	/gayṇḍu:ḷu/	earth worm
rṇḍ	/kɔrṇḍɔ/	box
vṇṭ	/go:vṇṭɔ/	neck

Ending with a dental stop,

mbt	/lambtənɔ̃/	I shall hang
ynd	/peynda:rə/	sugar
vnd	/rəvndə:yi/	curry
vtt	/čəvtti:s/	thirty-four
vnt	/dɛvntã/	I climb down

Ending with a labial stop,

ndp	/randpi/	cook
vpp	/čəvppən/	fifty-four

Ending in a nasal.

ntṇ	/hantṇa-/	bed

Contents

Ending in /y/

kky	/pakkye-/	fly
gḍy	/thogḍya-/	few
ggy	/mɔggya-/	cucumber
ṭṭy	/mɔṭṭya-/	egg
ḍḍy	/pəḍḍya:či/	of the bull
ṇḍy	/bəṇḍyɔ/	flowers of plantain
tty	/mattya-/	head
ddy	/addyəččɔ/	first
dly	/dadlya-/	man
nčy	/čončyɔ/	beaks
nny	/vonnyɔ/	brother's wives
ppy	/ṭoppye-/	cap
bby	/bebbya-/	frog
mby	/khambya-/	pillar
yry	/dəyryəvəntu/	brave
yḷy	/kayḷya-/	crow
yṇy	/bhəyṇya-/	sister
rpy	/khərphya:y/	root out
lly	/kollya-/	jackal
vvy	/divvya-/	lamp
ssy	/missya-/	moustache
ḷḷy	/giḷḷyɔ/	swollowed

Ending in /r/

ŋgr	/paŋgrə:p/	to cover
ndr	/čəndre:mu/	moon
ṇtr	/məntri/	minister
mbr	/mumbra-/	mosquito
str	/əstrə/	weapon

Ending in /v/

ŋgv	/əŋgvəstrə/	shawl

Contents

Ending in /s/

ŋgs /mu gsi/ mongoose

Ending in /ḷ/

mbḷ /kambḷya-/ blanket

Clusters with four consonants,

ŋgḷy /iŋgḷya-/ coal

ntry /mhəntrya-/ old man

(*d*) Syllabic Structure

The syllables in this dialect consist of one to four phonemes and show the following patterns.

With a single phoneme.

V: /e:-ku/ "one"

With two phonemes,

CV: /gi:-ḷi/ "swallow" /ki:-ru/ "parrot".

VC: /am-bɔ/ "mango", /əs-si/ "thus"

With three phonemes,

CVC: /čit-tə:-ḷə/ "deer" /sim-hu/ "lion"

VCC: /əŋg-vəs-trə/ "shawl"

CCV: /mrə-gɔ̃/ "animals" /a-ro-gyə/ "health"

/yhɔ/ "this" /sne:-hu/ "love"

With four phonemes:

CVCC: /nid-devŋ-ka/ "to sleep"

CCVC: /brus/ "brush"

CCCV: /sva-dən-tryə/ "freedom"

CHAPTER II

MORPHOLOGY

In the Cochin dialect all words can be divided into three basic classes on morphological criteria. The words which can take the case suffixes including the oblique may be called nouns. This is a large open class. Words which can take morphemes of tense or mood and persons may be called verbs. This also is a big class but much smaller than the first. All other words may be grouped in a third residual class which take neither of there suffixes and is a fairly small group. Substantives, adjectives, numerals, and pronouns of traditional grammer are included in the first, verbs, participles and verbal derivatives in the second, and adverbs, conjunctions, interjections and particles etc. are included in the third group.

(*a*) *Nouns* :

The nouns proper of this dialect may be divided into the usual three classes and given the traditional names of masculine, feminine and neuter. Strictly speaking this grouping is syntactical in nature and depends upon the agreement with adjectives and pronouns and also the verbal forms which go with them. But it can be also based on the purely morphological criteria of the allomorphic shape of the plural morpheme which they take combined with the phonemes with which the basic word ends. This can be tabulated as follows :—

Group	final vowel	plural allomorph
Mas.	ɔ	ɛ
	u	ə
Fem.	i	ɔ
	ə	ɔ
Neut.	ɛ̃	ĩ
	ə	ə̃

Contents

The basic constituents of nominal constructions are, the stem, the plural morpheme, the oblique case, the case suffixes and the post-positions. Each of these elements is given a separate treatment.

(i) *The plural.*

This morpheme has an allomorph /ə/ after Masculine nouns ending in /u/ :

a:ru	stream	a:rə
bha:vu	brother	bha:və
ghu:ḍu	cage	ghu:ḍə
mha:ntu	paternal uncle	mha:ntə
vhore:ku	bridegroom	vhore:kə
vindu:ru	rat	vindu:rə

Before this suffix the penultimate /o:/ of the base becomes /ə:/

kaso:vu	tortoise	kasə:və
phətto:ru	stone	phəttə:rə
gayṇḍo:ḷu	earthworm	gayṇḍə:ḷə

In words of the pattern CVCV, the penultimate /o:/ becomes /ɔ/

ko:ṭu	coat	kɔṭə

The plural morpheme has the allomorph /ɔ̃/ if the base ends in /ũ/:

ma:vũ	father-in-law	ma:vɔ̃

With masculine words ending in /ɔ/ the plural has the allomorph /ɛ/ after them:

pišaččɔ	mad man	pišaččɛ
mənčɔ	cot	mənčɛ
parvɔ	pigeon	parvɛ
kombɔ	cock	kombɛ
čɔggɔ	shirt	čɔggɛ
mɔṭṭɔ	egg	mɔṭṭɛ
ki:ḍɔ	worm	ki:ḍɛ

Contents

di:vɔ	lamp	di:vɛ
uŋgɔṭɔ	thumb	uŋgɔṭɛ

A few masculine nouns which end in other vowels show a zero plural allomorph:

randpi	cook	randpi

After feminine nouns ending in /ə/ the plural morpheme has the allomorph /ɔ/:

koylu:və	tile	koylu:vɔ
vhɔkkə:lə	bride	vhɔkkə:lɔ
ba:ylə	woman	ba:ylɔ
iṣṭi:kə	brick	iṣṭi:kɔ

When the base has the pattern CV:CV, the first vowel becomes short and the second consonant is geminated:

dhu:və	daughter	dhuvvɔ
su:nə	daughter-in-law	sunnɔ
ǰi:bə	tongue	ǰibbɔ
pɛ:ṭə	box	pɛṭṭɔ

In the following two words no such change is seen:

mha:və	paternal uncle's wife	mha:vɔ
khu:ḷə	heel	khu:lɔ

After feminine nouns ending in /i/ the plural morpheme shows the allomorph /ɔ/. The following morphophonemic changes occur in the bases.

The following two nouns drop their final vowel before it:

ǰambə:yi	yawn	ǰambə:yɔ
rəvndə:yi	curry	rəvndə:yɔ

Nouns having the syllabic pattern CVC,C,V (where C,C, stands for a geminated consonant) lengthen their final vowel before this suffix:

ṭoppi	cap	ṭoppi:yɔ
phulli	nose ring	phulli:yɔ

pakki	fly	pakki:yɔ
čanni	squirrel	čanni:yɔ
čeḍḍi	trousers	čeḍḍi:yɔ
muddi	ring	muddi:yɔ

The following two nouns of a different pattern also lengthen their final vowel:

dəṇḍi	latch	dəṇḍi:yɔ
mi:si	moustache	missi:yɔ

All the other bases change their final vowel /i/ to /y/ before this /ɔ/:

dənto:ṇi	comb	dənto:ṇyɔ
kənnə:ḍi	mirror	kənnə:ḍyɔ
pεskati	knife	pεska:tyɔ
bombu:ḷi	navel	bombu:ḷyɔ
ǰəggə:li	verandah	ǰəggə:lyɔ
pokḍi	turban	pokḍyɔ
sokni	house lizard	soknyɔ
savḷi	shadow	savḷyɔ
gurbi:ṇi	pregnant woman	gurbi:ṇyɔ
rənnə:ṇi	hearth	rənnə:ṇyɔ
bokko:ḍi	sheep	bokko:ḍyɔ

Nouns of the syllabic pattern CV:CCV shorten their first vowel:

bo:ṇḍi	flower of a plantain	boṇḍyɔ
sa:rṇi	broom	sarṇyɔ
mu:ṣṭi	fist	muṣṭyɔ
čo:nči	beak	čončyɔ
bho:vri	eyebrow	bhovryɔ

The following nouns also shorten this first vowel:

ča:vi	key	čavyɔ
či:ri	bag	čiryɔ
a:yi	grand mother	ayyɔ
ga:yi	cow	gayyɔ

Contents

sa:li	skin	salyɔ
pha:ṭi	back	phaṭyɔ
na:ti	grand daughter	natyɔ
nə:di	river	nədyɔ
va:ti	wick	vatyɔ

In the following words the first vowel is not shortened though the syllabic pattern is the same:

ve:ḍi	ear-ring	ve:ḍyɔ
dho:ti	dhoti	dho:tyɔ
gho:ṇi	vulture	gho:ṇyɔ
nha:ṇi	bathroom	nha:ṇyɔ
nə:ḷi	rolling pin	nə:ḷyɔ
ma:ḷi	stair case	ma:ḷyɔ
mhə:si	she-buffalo	mhə:syɔ

In the following word the final vowel is not lengthened.

vonni	elder brother's wife	vonnyɔ

The word /vu/ louse has an allomorph vuvv- of the base before /ɔ/

vu	louse	vuvvɔ

If the final vowel of the noun is nasalised the plural morpheme has an allomorph / ɔ̃ /

mu:yĩ	ant	muy yɔ̃

Neuter nouns ending in /ə/ take the plural allomorph / ə̃/ after them

The base drops its final vowel before / ə̃ /

aŋgvəstrə/	shawl	aŋgvəstrə̃
mərə:ṇə	death	mərə: ṇə̃
kəde:lə	chair	kəde: lə̃
tara:və	duck	tara:və̃
ǰənnərlə	window	ǰənnərlə̃
ayda:nə	kettle	ayda:nə̃
čittə:lə	deer	čittə:lə̃
məŋkə:ḍə	monkey	məŋ kə:ḍə̃

Contents

gaḍḍə:və	donkey	gaḍḍə:və̃
khɔmmə:ṭə	hut	khɔmmə:ṭə̃
pa:ḷə	wave	pa:ḷə̃
mɛ:ghə	cloud	mɛ:gh:ə̃
ghə:rə	house	ghə:rə̃
ku:ḍə	room	ku:ḍə̃
hɔḷə	hall	hɔḷə̃
ke:kə	cake	ke:kə̃

Nouns of the syllabic pattern CV:CCV shorten their first vowel:

pa:vlə	foot	pavlə̃
na:ŋkə	nose	naŋkə̃
si:ŋgə	horn	siŋgə̃
tɔṇḍə	face	tɔṇḍə̃

Nouns of the sylabic pattern CV:CV also shorten their first vowel if the second vowel is geminated. This gemination takes place when the consonant is one of the following /n, k, ṭ, ḍ, t, ǰ, l/. The two nouns /ke:kə/ " cake " and /ku:ḍə/ " room " do not follow this rule.

ra:nə	forest	rannə̃
ku:kə	potato	kukkə̃
bɔ:ṭə	finger	bɔṭṭə̃
ha:ḍə	bone	haḍḍə̃
ga:tə	hoof	gattə̃
mɛ:ǰə	table	mɛǰǰə̃
tɛ:lə	oil	tɛllə̃

Neuter nouns ending in /ɛ̃/ take the plural allomorph /ĩ/ after them.

The final vowel of the noun is lost before this suffix:

su:ṇɛ̃	dog	su:ṇĩ
vəggu:ḷɛ̃	bat	vəggu:ḷĩ
kara:tɛ̃	bitter gourd	kara:tĩ
bheṇḍɛ̃	lady's finger	bheṇḍĩ
məttɛ̃	head	məttĩ
pa:ḷɛ̃	bucket	pa:ḷĩ

The word mɔggɛ̃ 'cucumber' changes its /ɔ/ to /o/ in the plural.

mɔggɛ̃	cucumber	moggī

The word čerḍũ "child" takes the plural allomorph /ɔ̃/ and the base shows an allomorph čerḍu:v before it:

čerḍũ	child	čerḍu: vɔ̃

2. *Oblique.*

There are two oblique suffixes, one for the singular and the other for the plural. Before the singular oblique nouns show only a two-fold distinction of gender, while before the plural oblique no gender distinction is observed:

	Singular	Plural
Feminine	i: ~ e:	a : n
Non-feminine	a : ~ ya :	

It is possible to consider the plural oblique as consisting of two morphemes, one of the oblique /a:/ identical with the singular oblique, and the other of the plural /n/. But such an analysis does not help much.

A statement about the allomorphs of the oblique and the morphophomemic changes in the stems is given below:

Masculine Nouns.

After nouns ending in /u/ the oblique singular is /a:/ Before it the nouns drop their final vowel:

poṇtu	great-grandson	poṇta :-
va : gu	tiger	va:ga :-
ghu : ḍu	cage	ghu:ḍa :-
bha : vu	brother	bha:va :-
a : ru	stream	a:ra :-

Contents

phe:ṇu	foam	phe:ṇa :-
ki:ru	parrot	ki:ra :-
mo:ru	peacock	mɔ:ra :-

The following nouns of the syllabic pattern CV:CV double their second consonant and shorten their first vowel.

ra:yu	king	rayya :-
ha:su	smile	hassa :-
pu:tu	son	putta :-
ma:mu	maternal uncle	mamma :-
mho:vu	honey	mhovva :-
do:vu	dew	dovva :-
ta:pu	fever	tappa :-

Nouns having the syllabic pattern CV:CCV shorten their first vowel:

pa:vsu	rain	pavsa :-
mha:ntu	paternal uncle	mhanta :-
pa:ysu	porridge	paysa :-

čɔndre:mu "moon" becomes čəndrəma :- in oblique.

Nouns of the syllabic pattern CVCCV:CV or CVCV:CV drop their second vowel in oblique. CC here stands for a geminated consonant. The geminated consonant further becomes a simple one. The other cluster included is of an homorganic nasal and stop.

vhore:tu	bridegroom	vhorta :-
kaso:vu	tortoise	kasva :-
vindu:ru	rat	vindra :-
kappu:su	cotton	kapsa :-
bammu:ṇu	husband	bamṇa :-
vuvva:ru	flood	vuvra :-
čikko:lu	mud	čikla :-
phatto:ru	stone	phatra :-
gobbo:ru	ashes	gobra :-

The oblique morpheme has the shape /ya:/ after masculine nouns ending in /ɔ/ .

dərvo:ṭɔ	gate	dərvo:ṭya :-
kaǰǰɔlɔ	glow worm	kaǰǰɔ:lya :-
mɛvṇɔ	brother-in-law	mɜvṇya :-
kombɔ	cock	kombya :-
kurḍɔ	blind	kurḍya :-
kambḷɔ	blanket	kambḷya :-
mɔṭṭɔ	egg	mɔṭṭya :-
kollɔ	fox	kollya :-
ghɔ:ḍɔ	horse	ghɔḍya :-
ḍɔḷɔ	eye	ḍɔḷya :-

The following bases drop their second vowel. If the preceding consonant is geminated, it becomes simple.

mhənta:rɔ	old man	mhəntrya :-
uŋgɔ:ṭɔ	thumb	uŋgṭya :-
daddu:lɔ	man	dadlya :-
iŋga:ḷɔ	coal	iŋgḷya :-
rɔggɔ:ḍə	grinding stone	rɔgḍya :-

After a palatal penultimate consonant the allomorph is simply /a:/

uǰǰhɔ	fire	uǰǰha :-
bhaččɔ	sister's son	bhačča :-
mənčɔ	cot	mənča :-
pišaččɔ	mad man	pišačča :-

The oblique plural for the masculine nouns is formed by adding /n/ to the oblique singular as described above:

pu:tu	son	putta:n
phatto:ru	stone	phatra:n
vindu:ru	rat	vindra:n
pa:vsu	rain	pavsa:n
mo:ru	peacock	mɔ:ra:n
bha:vu	brother	bha:va:n
va:gu	tiger	va:ga:n
di:vɔ	lamp	divvya:n
bɛbbɔ	frog	bɛbbya:n

Contents

mɔṭṭɔ	egg	mɔṭṭya:n
khambɔ	pillar	khambya:n
kayḷɔ	crow	kayḷya:n
bhaččɔ	sister's son	bhačča:n
mənčɔ	cot	mənča:n
dəddu:lɔ	man	dadlya:n

Feminine Nouns

After bases ending in /ə/ the singular oblique has the allomorph /e:/

koylu:və	tile	koylu:ve :-
vhərḍi:kə	marriage	vhərḍi:ke :-
ghuggu:mə	owl	ghuggu:me :-
khu:ḷə	heel	khu:ḷe :-

Bases of the syllabic pattern CV:CCV shorten their first vowel:

ba:ylə	wife	bayle :-

Bases of the syllabic pattern CV:CV shorten their first vowel and geminate the following consonant except when it is /ḷ/

dhu:və	daughter	dhuvve :-
su:nə	daughter-in-law	sunne :-
su:və	needle	suvve :-
ta:nə	thirst	tanne :-
hu:mə	sweet	humme :-
vu:bə	stream	vubbe :-

If the base has /ɛ:/ in the first syllable it becomes /e/

pɛ:ṭə	box	peṭṭe :-

The following base drops its second vowel:

vhoṇu:və	chin	vhoṇve :-

Contents

After feminine nouns ending in /ə/ the oblique plural is formed with the addition of /n/ before which the oblique singular has the shape /a:/

ba:ylə	wife	baiyla:n
khu:ḷə	heel	khu:ḷa:n
iṣṭi:kə	brick	iṣṭi:ka:n
koylu:və	tile	koylu:va:n
su:və	needle	suvva:n

After feminine nouns ending in /i/ the oblique singular morpheme has the two allomorphs /:/ and /e:/ which are morphologically conditioned.

Length occurs after—

Feminine bases of the type CV:CCV, where they shorten their first vowel:

bo:ṇḍi	plaintain flower	boṇḍi:
sa:rṇi	broom	sarṇi:
mu:ṣṭi	fist	muṣṭi:
kha:ŋki	cough	khaŋki:
čo:nči	beak	čonči:
bhə:yṇi	sister	bhəyṇi:

The following bases of the type CVCCV:CV drop their second vowel:

kambə:ḷi	blanket	kambḷi:
nissə:ṇi	ladder	nisṇi:
bəkko:ḍi	sheep	bokḍi:
sissə:ri	crocodile	sisri:
muŋgu:si	mongoose	muŋgsi:
kəttə:ri	scissors	kətri:

The following three bases do not drop their second vowel:

gurbi:ṇi	pregnant women	gurbi:ṇi:
arma:ḷi	cupboard	arma:ḷi:
raṇdpi:ṇi	female cook	randpi:ṇi:

Contents

The following bases do not shorten their first vowel:

ve:ḍi	ear ring	ve:ḍi:
dho:ti	dhoti	dho:ṭi:
gho:ṇi	vulture	gho:ṇi:
mhə:si	she-buflalo	mhə:si:
nə:di	river	nə:di:
ka:pi	coffee	ka:pi:
pa:ḍi	shore	pa:ḍi:
tə:ḍi	trunk	tə:ḍi:

In the following bases the vowel is shortened and the following consonant is doubled:

sa:li	skin	salli:
pha:ṭi	back	phaṭṭi:
na:ti	grand-daughter	natti:
va:ti	candle	vatti:

After all the remaining feminine nouns the oblique singular has the allomorph /e:/

Before it bases of the syllabic pattern CVCCV:CV drop their final vowel:

kənnə:ḍi	mirror	kənnə:ḍe:
dənto:ṇi	comb	dənto:ṇe:
aḍḍə:ḷi	knife	aḍḍə:ḷe:
məssə:ḷi	fish	məssə:ḷe:
pɛska:ṭi	knife	pɛska:te:
bombu:ḷi	naval	bombu:ḷe:

The following bases drop their second vowel:

məndu:ri	carpet	məndre:
vəṭṭu:ḷi	plate	vəṭḷe:
səttu:li	umbrella	sətle:
ǰəggə:ḷi	verandah	ǰəgḷe:

Bases of the type CVCCV drop their final vowel:

pokḍi	turban	pokḍe:
gersi	winnowing basket	gerse:

vaḷti	white ant	vaḷte:
sokni	house lizard	sokne:
boḍki	widow	boḍke:
mavsi	maternal aunt	mavse:
poṇti	great grand daughter	poṇte:
savḷi	shadow	savḷe:
khəḍki	jaw	khəḍke:
vonni	elder brotner's wife	vonne:
bhuvri	eye-brow	bhuvre:
čelli	girl	čelle:

Bases of the type CV:CV shorten their first vowel and change the final /i/ into /y/:

ma:ḷi	staircase	maḷye:
nə:ḷi	rolling pin	nəḷye:
nha:ṇi	bath room	nhaṇye:
či:ri	bag	čirye:
ča:vi	key	čavye:
ra:ṇi	queen	raṇṇye:

In the following bases of the syllabic type CVCCV the final /i/ is changed to /y/ and the long consonant becomes short.

dəṇḍi	latch	dəṇḍye:
muddi	ring	mudye:
bəḍḍi	stick	bəḍye:
čəḍḍi	under wear	čəḍye:
kəḍḍi	small stick	kəḍye:
čanni	squirral	čanye:
piṭṭi	flour	piṭye:

In the following examples the long consonant remains

ṭoppi	cap	ṭoppye:
phulli	nose ring	phullye:
pakki	fly	pakkye:

Contents

In the following bases the vowel is shortened and /y/ is geminated.

ǰambə:yi	yawn	ǰambəyye:
a:yi	grand mother	ayye:
pəṇǰa:yi	great grand mother	pəṇǰayye:

If the vowel /i/ is nasalised the /e/ also gets nasalised:

mu:yĩ	muyyə̃:

Before the oblique plural /n/ the allomorph is /a:/ The final vowel /i/ becomes /y/:

čelli	girl	čellya:n
pεska:ti	knife	pεska:tya:n
bombu:ḷi	navel	bombu:ḷya:n
sa:li	skin	sallya:n
mu:ṣṭi	fist	muṣṭya:n
bhə:yṇi	sister	bhəyṇya:n
nha:ṇi	bathroom	nhaṇya:n
mi:si	moustache	missya:n
a:yi	grand mother	ayya:n

In the following bases the second vowel is not lost in the oblique plural:

muŋgu:si	mongoose	muŋgu:sya:n
sissə:ri	crocodile	sissə:rya:n
kambə:ḷi	blanket	kambə:ḷya:n

Neuter nouns

The oblique sg. is /a:/ after all neuter nouns.

Bases ending in /ə/ drop this vowel before the oblique morpheme. Most of the allomorphic changes of the base are the same as those before the plural morpheme:

(i)

ra;nə	forest	ranna:
pɔ:ṭə	belly	pɔṭṭa:
ha:ḍə	bone	haḍḍa:

Contents

mɛ:ǰə	table	mɛǰǰa:
du:də	milk	dudda:
ča:mə	leather	čamma:
kha:ṇə	tier	khaṇṇa:

(ii)

tɔ:ṇḍə	face	tɔṇḍa:
na:ŋkə	nose	naŋka:

(iii)

ke:kə	cake	ke:ka:
kha:ṇə	food	kha:ṇa:
ku:ḍə	room	ku:ḍa:

(iv)

aḍya:ṇə	necklace	aḍya:ṇa:
ǰənnərlə	window	ǰənnərla:
kə:re:tə	camel	kə:re:ta:
ta:ra:və	duck	ta:ra:va:
kənnəḍɛ:kə	spectacles	kənnəḍɛ:ka:

Bases of the type CVCCVCV drop their second vowel if CC is either a geminated consonant or a cluster of homorganic nasal and a stop. The geminated consonant is further simplified:

čəkkə:ḷə	butter	čəkḷa:
čittə:lə	deer	čitla:
gaḍḍə:və	donkey	gaḍva:
maǰǰa:rə	cat	ma ra:
kappə:ḍə	cloth	kapḍa:
luggə:ṭə	cloth	lugṭa:
vudda:kə	water	vudka:
čippə:ṭə	spoon	čipṭa:
khɔmmə:ṭə	hut	khɔmṭa:
aŋgə:ṇə	court yard	a ṇa:
hantu:ṇə	bed	hantṇa:
na ku:ṭə	nail	naŋkṭa:
mumbu:rə	mosquito	mumbra:

Contents

The following bases shorten their first vowel and drop the second:

ǰevə:ṇə	meal	ǰevṇa:
mərə:ṇə	death	mərṇa:

The oblique plural is formed by adding /n/ to the singular oblique form:

maǰǰə:rə	cat	maǰra:n
ḍukkə:rə	pig	ḍukra:n
ku:ḍə	room	ku:ḍa:n
mənkə:ṭ	wrist	mənkə:ṭa:n
khɔmmə:ṭə	hut	khɔmṭa:n
kəde:lə	chair	kədla:n
bɔ:ṭə	finger	bɔṭṭa:n
ku:kə	potato	kukka:n
pa:vlə	foot	pavala:n

Bases sending in /ɛ̃/ change it to /y/ :

mɔggɛ̃	cucumber	mɔggya:n
pa:ḷɛ̃	bucket	pa:ḷya:n
vussɛ̃	pillow	vussya:n
bheṇḍɛ̃	lady's finger	bheṇḍya:n
vəggu:ḷɛ̃	bat	vəggu:ḷya:n
bɔllɛ̃	net	bɔllya:n
su:ṇɛ̃	dog	su:ṇya:n
mattɛ̃	head	mattya:n
dhaŋkə:ṇɛ̃	lid	dhaŋkə:ṇya:n

The following irregular formations should be noted:

		oblique base
nattu	grand son	nattva:
nittu	saliva	nittva:
vičču	scorpion	viččva:
pu	pus	puvva:
vu	louse	vuvva:
da:yi	ladle	da:y
ga:yi	cow	ga:y

Contents

ma:yī	mother-in-law	ma:y
bhu:yī	ground	bhuyn
su:rya	sun	su:rya:
bappa	father	bappa:
appəppa	paternal uncle	appəppa:
amma	mother	amma:n
ǰva:la	flame	ǰva:le:
vi:ṣa	poison	vɪ:ṣa:
gu:ha	cave	gu:ha:
a:bu	grand father	abbo:
pəṇǰa:bu	great grand father	pəṇǰa:bo:
khorǰu	itch	khorǰu:
mɔṭṭəkku:s	cabbage	mɔṭṭəkkussa:

The following scheme summaries the main patterns of plural, oblique sg. and pl. of nouns of the three genders.

	ending	pl.	ob. sg.	ob. pl.
M.	ɔ		ya:	ya:n
	u	ə	a:	a:n
F.	i	ɔ	i ~ ve:	ya:n
	ə	ɔ	e:	a:n
N.	ə	ɔ̃	a:	a:n
	ɛ̃	ī	ya:	ya:n

3. *Case suffixes.*

Both the sg. and pl. oblique forms may be followed by one or more of the following case-suffixes:

kə	dative
rɪ	locative[1]
ntu	locative[2]
č	genitive[1]
ɪ	genitive[2]
nə ~ ni	instrumental

Contents

The locative[1] suffix /ri/ denotes the meaning 'on' while locative[2] /ntu/ means 'in' or 'into'. The genitive[3] /l/ denotes the relation of possessor and the thing possessed, while all other relations of similar nature are expressed by genitive[1], /č/. The first is restricted to rational beings only.

The form with the addition of the genitive suffixes /l/ and /č/ is treated like an adjective of group II and is followed by the suffixes of gender and number agreeing with the gender and number of the noun which follows them.

Of the two allomorphs of the instrumental /nə/ occurs after the oblique singular and /ṇi/ after the oblique plural. The following examples may illustrate the use of case suffixes:

rukka:kə vudda:k gha:li	'Give water to the tree.'
rukka:ri phə:ḷ əssə:yi	'There are fruits on the tree.'
rukka:ntu ki:ḍəssə	'There is worm in the tree.'
rukka:čɛ̃ pa:nə	leaf of the tree
rukka:či sa:li	the bark of the tree
rukka:čɔ pallɔ	the leaf of the tree
rukka:čĩ pannə	the leaves of the tree
rukka:čɔ sallyɔ	the barks of the tree
rukka:čɛ pallɛ	the leaves of the tree
čerḍa:lɔ bappa	the father of the child
čerḍa:li amma	the mother of the child
čerḍa:lɛ̃ mɛ:ǰə	the table of the child
čəlle:nə dəndə kellɛ̃	the girl did the work
čəllya:ṇi dəndə kellɛ̃	the girls did the work

The vocative is formed by adding the singular oblique suffix to the base. No vocative plural is noted.

puttu	son	putta:
čellɔ	boy	čellya:
dhu:və	daughter	dhuve:
a:yi	grand mother	ayye:

Contents

čelli	girl	čelle:
su:ṇɛ̃	dog	suṇya:
maǰǰə:rə	cat	maǰra:

Note the vocative forms of the word čerḍũ 'child'. In the singular it has /čerḍa:/ and in the plural /čerḍuva:nu ~ čerḍuva:ndo/

4. *Post-positions.*

The post-positions are used after either the simple noun, or its oblique form, or a form of the genitive[2] or some other case like the loc. or inst.

(i) after the noun /kə:ḍɛ/ towards
ghə:rkə:ḍɛ towards the house.

(ii) after the oblique: /ləggi/, to, near, with
rukkaləggi near the tree
phu:ḍɜ in front, before
kərnaphu:ḍɛ before doing

(iii) most post-positions come after the genitive. They are:

ləggi	near, with
ponda:kə	below
maglya:n	after
bha:yər	outside
bhittəri	inside
murthəm	before
mukka:ri	in front
pəsi	more than
pərante:nə	after
bəge:kə	for

(iv) after locative[2]

thəkku:nu	from

(v) after instrumental

kərtə:na	due to, on account of
kopa:nə kərtə:na	due to anger
sənto:ṣa:nə kərtə:na	due to delight.

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(*b*) *Adjectives*:

Adjectives in the Cochin dialect can be divided into two main groups according as they remain invariable or show a change in form. The first group consists of a small group of adjectives which remain invariable throughout, showing no distinction for gender or number or oblique. The following are illustrative of this group:

ko:ḍu	bitter
lho:vu	light
mo:vu	soft
vhu:ṇẽ	less
dəridri	poor
khərkhəri	rough, hard
atya:grəhi	miserly

The other group consists of a large number of adjectives, which show a three-fold distinction of gender and a two-fold distinction of number in the nominative. They can be further classified into two groups, A and B, on the basis of the allormorphs they show for gender, number and oblique morphemes

Group A—These take the following suffixes according to the nature of the following noun which they qualify:—

	Nominative		Oblique.
	Sg.	Pl.	
M	u	ə	
F	i	yɔ	ə
N	ə	ɔ̃	

The following examples illustrate these suffixes:

ni:ṭ—straight.

M.	ni:ṭu	ni:ṭə	
F.	ni:ṭi	ni:ṭyɔ	ni:ṭə
N.	ni:ṭə	ni:ṭɔ̃	

Contents

ni:ḷ—blue.

M.	ni:ḷu	ni:ḷə	
F.	ni:ḷi	ni:ḷyɔ	ni:ḷə
N.	ni:ḷə	ni:ḷə̃	

The following are a few adjectives of this type:

di:gu	long
e:ku	one
di:ḍu	one and half
ru:ndu	broad
pokko:ḷu	hollow
go:ḍu	sweet
še:ḷu	cold
la:nu	smooth
vhu:nu	hot
sa:nu	small
nibbo:ru	hard
vho:ḍu	big
ča:ŋgu	good
tho:ru	fat
ǰɔ:ḍu	heavy

Adjectives of the group A show the following allomorphic variations when followed by the neuter plural and the oblique suffixes, but the variation is optional in the oblique form:

Adjectives of the syllabic pattern CV:C geminate their final /n/ and /s/ and the vowel becomes short:

M.	vhu:nu	vhu:nə	
F.	vhu:ni	vhu:nyɔ	vhunnə ∼ vhu:nə
N.	vhu:nə	vhunnə̃	

di:g-long

M.	di:gu	di:gə	
F.	di:gi	di:gyɔ	diggə∼ di:gə
N.	di:gə	diggə̃	

The adjective /vho:ḍ/ big shows similar variation:

M.	vho:ḍu	vho:ḍə	
F.	vho:ḍi	vho:ḍyɔ	vhoḍḍə vho:ḍə
N.	vho:ḍə	vhoḍḍə̃	

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Adjectives of the syllabic pattern CV:CV shorten their vowel even before the feminine plural morpheme:

	ča:ŋg — good		
M.	ča:ŋgu	ča:ŋgə	
F.	ča gi	čaŋgyɔ	čaŋgə ~ ča:ŋgə
N.	ča gə	čaŋgə̃	

The vowel /ə:/ occurring in the first syllable of an adjective changes into /o:/ before the masculine singular suffix:

nibbə:r	hard	nibbo:ru
ǰə:ḍ-	heavy	ǰo:ḍu
čiklə:ṭ	muddy	čiklo:ṭu
pokkə:ḷ-	hollow	pokko:ḷu

e:k- one has an allomorph :k before the neuter singular /ə/

M.	e:ku
F.	e:ki
N.	:kə

Adjectives belonging to class B take the following suffixes:

	Nominative		Oblique.
	Sg.	Pl.	
M.	ɔ	ε	ε ~ ya
F.	i	yɔ	
N.	ε̃	ĩ	

The following examples illustrate these suffixes:

	də:v-	'white'	
M.	də:vɔ	də:vε	
F.	də:vi	də:vyɔ	də:vε~də:vya
N.	də:vε̃	də:vĩ	

Contents

	tambi:ḍ—	red	
M.	tambi:ḍɔ	tambi:ḍɛ	
F.	tambi:ḍi	tambi:ḍyɔ	tambi:ḍɛ̃～ tambi:ḍya
N.	tambi:ḍɛ̃	tambi:ḍĩ	

The adjective nə:v- new changes its /ə:/ to /ɔ:/ in the masculine singular:

M.	nɔ:vu	nə:vɛ	
F.	nə:vi	nə:vyɔ	nə:vɛ̃—nə:vya
N.	nə:vɛ̃	nə : vĩ	

The following list includes some of the adjectives of this group :

rittɔ	empty
sukkɔ	dry
də:vɔ	white
tambi:ḍɔ	red
kussillɔ	rotten
da:vɔ	left
uǰǰhɔ	light
purtɔ	complete
vaŋkuḍɔ	bent, crooked
vallɔ	wet
kurḍɔ	blind
mhanta:rɔ	old
aḷsɔ	lazy
ka:ḷɔ	black
ǰi:vɔ	alive
nɔ:vɔ	new
piskɔ	miserly
guḍḍɔ	short
vagtɔ	open

(*c*) *Pronouns.*

The personal pronouns in the Cochin dialect are:

I person	ha: vɔ̃	ammi
II person	tũ	tummi

The demonstrative pronouns which also function as pronouns of the third person are of two kinds.

Remote :

M.	tɔ	tɛ
F.	ti	tyɔ
N.	tɛ̃	tĩ

Proximate.

M.	yhɔ	yhɛ~hɛ
F.	yhi~hi	yhɔ
N.	yhɛ̃~hɛ̃	yhĩ:~hĩ

Interrogative pronouns:

ko:ṇə	who
ittɛ̃	what
khənčɔ	which one.

The declensions of these pronouns are given below:

I Person singular:
Nom. ha:v Inst. ha:vɛ̃ Dat. makka~məkka.
Gen. miggel- Gen.[2] miǰǰɛ Loc. miǰǰe:ri

I Person Plural:
Nom. ammi~əmmi, Inst. ammi əmmi Dat. avŋkā
Gen.[1] avŋgel- Gen.[2] avŋčɛ̣ Loc. avŋče:ri

II Person Singular:
Nom. tũ Inst. tu:vɛ̃ Dat. tukka Gen1. tuggel-
Gen.[2] tuǰǰɛ Loc.[1] tuǰǰe:ri

II Person Plural:
Nom. tummi, Inst. tummi. Dat. tuvŋkā Gen tuvŋgel-
Gen.[2] ṭuvnč Loc. tuvnče:ri

III. P. M. Singular N. Singular:
Nom. N. tɔ. N. tɛ̃ Inst. ta:ṇɛ̃ Dat. takka~təkka
Gen.[1] taggel- Gen.[2] taǰǰɛ Loc.[1] taǰǰe:ri

III P. F. Singular:
Nom. ti Inst. ti:ṇɛ̃ Dat. tikka, Gen.[1]. tiggel-
Gen.[2] tiǰǰɛ Loc. tiǰǰe:ri

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III P. M. N. F. Plural:

Nom. M. tɛ. F. tyɔ. N. tĩ Inst. tanni, Dat. taŋkã.

Gen.[1] taŋgel- Gen.[2] tančɛ Loc.[1] tanče:ri

The proximate pronoun has similar forms.

The Gen.[1] is followed by the suffixes of the gender and person which are,

M.	ɔ	e
F.	i	yɔ
N.	ɛ̃	ĩ

The forms of Gen.[2] act as oblique after which post-positions can be added:

tuǰǰɛməṭṭə	like you
məǰǰeləggi	with me
təǰǰe bəla:n	by its force

With the addition of the gender-number suffixes they function as pronominal adjectives:

taǰǰɔ	his (M)
miǰǰɛ	my (M.pl.)

The interrogative pronoun ko:ṇə 'who'.

Nom. ko:ṇə, Inst. ko:ṇɛ. Dat. ko:ṇaŋk, Gen.[1] kɔ:ṇa:l-

Gen[2]. ko:na:nčɛ Loc.[1] ko:na:nče:ri

M. khənčɔ, F. khənči, N. khənčɛ 'which one

ittɛ̃∼itti what

Nom. ittɛ̃, Inst. ittya:n, Dat. ittya:k, Gen.[2] ittya:čɛ.

Loc.[1] ittyače:ri ∼ ittya:ri

Other pronominal forms are :

kəssi	how
khəntəyi	somewhere
ko:ṇəki	some one

This dialect shows no reflexive pronoun. The personal pronouns function as reflexives :

təgge:lɛ̃ ru:pə	his own form

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(d) *Numerals.*

The following numerals of the Cochin dialect are noted :

e:kə	1	pa:nti:s	35
do:ni	2	sətti:s	36
ti:ni	3	satti:s	37
ča:ri	4	aṭṭi:s	38
pa:nčə	5	ikkuṇča:ḷi:s	39
sə:	6	ča:ḷi:s	40
sa:tə	7	ekke:ča:ḷis	41
a:ṭə	8	ba:vəččaḷi:s	42
nəvvə	9	pənna:s	50
dha	10	ekka:vən	51
ikkhə:ra	11	ba:vən	52
ba:ra	12	tɛppən	53
tɛ:ra	13	čəvppən	54
čovda	14	pənča:vən	55
ponne:ra	15	səppən	56
sɔ:ḷa	16	sa:ṭi	60
sətte:ra	17	səttə:ri	70
a:ṣa	18	əssī	80
ikku:ṇi:s	19	ṇə:vi	90
vi:s	20	sɛ̃	100
ekke:vi:s	21	donni s	200
ba:vi:s	22	tinni sɛ̃	300
te:vi:s	23	čarsī	400
čo:vi:s	24	pə̃ysī	500
pənče:vi:s	25	satsī	700
so:vi:s	26	səssī	600
sətta:vi:s	27	aṭsī	800
aṭṭa:vi:s	28	ṇəvsī	900
ikkuṇti:s	29	sa:su	1000
ti:s	30	ekkə:sɛ̃ dha	110
ekti:s	31	čarsī dha	410
bətti:s	32	dɛḍḍɛ sɛ̃	150
tetti:s	33	əḍḍe:sī	250
čovtti:s	34	d :ḍə	1½

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ərdə	½	pəvnye:k	¾
səva:y	¼	sa:ḍi:sə	6½
səva:ye:kə	1¼	ba:rəsa:ḍḍə	12½
əḍḍi:č	2½		

There is another series of numerals which are used when some amount of secrecy is intended.

ke:vəlɔ	one
ra:vu	two
uddəṇə	three
povvu:ṇə	four
mu:ḷə	five
kiraŋgu:ḷə	six
pəvitrə	seven
məŋgə:ḷə	eight
kimmu:sə	nine
ga:ḷə	ten
gaḷa:ri ke:vəlɔ	eleven
gaḷa:ri povvu:nu	fourteen
gaḷa:ri mu:ḷə	fifteen
khəṇḍi	twenty
khəṇḍiye:ri ke:vəlɔ	twenty-one.

(e) *Verbs.*

The verbal bases in this dialect may be conveniently divided into the following two groups.

Group I may be further sub-divided into two classes.

Ia. Bases having a retroflex sound or r, v, or y in their final syllable.

appə:ḍi	to touch	pɔ:võ	to swim
vissə:rə	to forget	vi:ṇi	to weave
dəvvə:ri	to keep	rə:ḍə	to weep
peṭṭə:yi	to send	va:ḍi	to serve food
kho:ṇi	to dig	gi:ḷi	to swallow
phappu:ḍi	to sprinkle	pha:ri	to steal

Ib. monosyllabic bases:

di	to give	ǰa	to become
nha	to bathe	yɔ	to come

Contents

Group II : This group includes all the remaining bases.

u:bə	to fly	vuḷdi	to call
si:kə	to study	a:ykə	to hear
la:si	to burn	nimmə:ŋgi	to ask
vi:ki	to sell	ši:ŋki	to sneeze
so:di	to search	la:mbə	to hang
mu:sti	to trample		

These two groups differ from each other in two ways. They show different morphophonemic changes in the bases and they take different allomorphs of the suffixes which follow them.

When followed by a suffix, bases belonging to group Ia (i.e. those which are not monosyllabic) show the following changes:

(*a*) They drop their final vowel

appəḍi	to touch	appəḍtã:	I touch
də:ḷi	to grind	də:ḷəy	to cause to grind.
peṭṭəyi	to send	peṭṭəytã:	I send

(*b*) The penultimate /ə/ of the base, when followed by a suffix containing /ɔ/ or /ɔ̃/ freely becomes /ɔ/:

dəvvəri	to keep	dəvvɔrtɔnɔ̃ dəvvərtɔnɔ̃	I shall keep
də:ḷi	to grind	dɔḷtɔnɔ̃ dəḷtənɔ̃	I shall grind
appəḍi	to touch	appɔḷḷɔnã appəḷḷɔnã	I did not touch

(*c*) If the following suffix begins with a consonant, bases shorten their long vowel, if there is one:—

gi:ḷi	to swallow	gilḷə̃	I swallowed it.
kə:ri	to do	kərtã	I do
vi:ṇi	to weave	viṇtã	I weave.
vissə:rə	to forget	vissərtã .	I forget.

(*d*) Before a suffix beginning with a lateral, /ḍ/ or /ṇ/ becomes /ḷ/ and the dental lateral of the suffix becomes a retroflex lateral:

va:ḍi	to serve food	vaḷḷɛ̃	served it
kho:ṇi	to dig	khɔḷḷɛ̃	dug it
rəḍə	to weep	rɔḷḷɔ	he cried
ga:ḷi	to filter	gaḷḷɛ̃	filtered it
mɛ:ḷə	to get	mɛḷḷɛ̃	got it

(*e*) Bases ending in a nasalised vowel take /n/ before a suffix beginning with /t/:—

dɛ:vɔ̃	to climb down	dɛvntã	I climb down
pɔ:vɔ̃	to swim	pɔvntɔnɔ̃	I shall swim

After monosyllabic bases ending in a vowel, the initial consonant of a suffix gets geminated.

di	to give	dittã	I give
nha	to bathe	nhallɔ̃	I bathed
ǰa	to become	ǰattɔnɔ̃	I shall become

Bases belonging to group II show the following changes before a suffix:

(*a*) When not followed by a consonant cluster or a long vowel, they lengthen their final vowel and shorten the long vowel in the earlier syllables:

vi:ki	to sell	vikki:tã	I sell
so:di	to search	soddi:tã	I search
po:si	to rear up	possi:lɛ̃	reard it up
la:mbə	to hang	lambə:tã	I hang
mu:sti	to trample	musti:lɛ̃	trampled it.

(*b*) Final /ə/ freely becomes /ɔ̃/ when the following suffix contains the vowel /ɔ/ or /ɔ̃/. The forms with /ɔ/ are more frequent than those with /ə/:

və:nčə	to survive	vɔnčə:lɔ̃ ∼vənčɔ:lɔ̃	I survived
la:mbə	to hang	lambɔ:lɔ. ∼lambə:lɔ	he hang

Contents

(*c*) Bases of type (C)V:CV double their second consonant:

vi:ki	to sell	vikki:tã	I sell
po:si	to rear up	possi:tã	I rear up
u:bə	to fly	ubbɔ:lɔ	he flew

(*d*) Trisyllabic bases drop their second vowel:

khə:rə:pi	to scratch	khərpi:tã	I scratch
pə:rə:si	to caress	pərsi:lɔ	he caressed

Trisyllabic bases belonging to both group I and group II drop their second and third vowels when followed by a suffix beginning with a vowel, except the causative bases:

appəḍi	to touch	apḍa:y	touch (Imp. pl.)
bhə:rə:si	to mix	bhərsə:y	cause to mix
khə:rə:pi	to scratch	khərpa:y	scratch (Imp. pl.)
vissə:rə	to forget	visra:y	forget (Imp. pl.)

The causative bases and the base ubba:ri 'to lift', do not follow this rule:

ubba:ri	to lift	ubba:rya:y	lift (Imp. pl.)
peṭṭə:yi	to send	peṭṭə:ya:y	send (Imp. pl.)

Causatives.

In this dialect there are two suffixes which form a causative base from a primitive root:

(i) əy
(ii) ə:v

Of these the second one occurs only when it is followed by the first and not alone.

Verbal roots can be divided into the following four groups on the basis of the causative suffix they may or may not take.

(*a*) Roots which do not take any causative suffix and hence form no causative base:

və:rə	to like
yɔ	to come
ǰa	to become
və:čə	to go

(*b*) Roots taking the suffix /əy/ only:

di	to give	di:vəy	cause to give
ubba:ri	to lift	ubba:rəy	cause to lift
də:ḷi	grind	də:ḷəy	cause to grind
kə:rgə	to dissolve	kə:rgəy	cause to dissolve
dɛ:võ	to climb down	de:võy	cause to climb down
mu:sti	to trample	mu:stəy	cause to trample
ši:ŋki	to sneeze	ši:ŋkəy	cause to sneeze
ra:bə	to stand	rabbəy	cause to stand

(*c*) Roots which take the suffix ə:v+əy only:

va:ḍi	to serve food	va:ḍə:vəy	cause to serve food
ga:ḷi	to filter	ga:ḷə:vəy	cause to filter
peṭṭəyi	to send	peṭṭə:vəy	cause to send

(*d*) Roots which take both əy and ə:v (+əy):

vi:ṇi	to weave	vi:ṇəy viṇə:vəy	cause to weave
kə:ri	to do	kə:rə:y kə:rə:vəy	cause to do
la:mbi	to hang	lambəy lambə:vəy	cause to hang
si:ki	to learn	sikkəy sikkə:vəy	cause to learn
va:ḍə	to grow	vaḍḍəy vaḍḍə:vəy	cause to grow
čəmmə:kə	to walk	čəmkəy čəmkə:vəy	cause to walk
nha	to bathe	nha:ṇəy nha:ṇə:vəy	cause to bathe
ka:nti	to scrape	kantəy kantə:vəy	cause to scrape
vi:ki	to sell	vikkəy vikkə:vəy	cause to sell

Contents

so:ḍi	to leave	so:ḍəy so:ḍə:vəy	cause to leave
la:si	to burn	lassəy lassə:vəy	cause to burn
kho:ṇi	to dig	kho:ṇəy kho:ṇə:vəy	cause to dig
vuḷdi	to call	vuḷdəy vuḷə:vəy	cause to call
nimmə:ŋgi	to ask	nimgəy nimgə:vəy	cause to ask

The following alternations should be noted:

niddɛ	to sleep	nidday∼ nidda:vəy
vuṭṭa	to get up	vuṭkə:rə:y (really a compound root)

/əy/ applied to an intransitive root changes it into a transitive one, and when applied to a transitive root, changes it to a causative base. But it is not possible to set up separately two distinct morphemes of the same shape /əy/ as transitive and causative.

When /əv/ proceeds /əy/ the resulting form has a double causative meaning:

bhɔ:võ	to go for a walk
bhovṇḍa:yi	take some one for a walk
bhovṇḍa:və:yi	make some one take a walk.

Sample paradigms of an intransitive and a transitive verb are given below to show the general appearance of the verbal system of this dialect.

I Intransitive verb ; apḍə:pə 'to touch'

FINITE FORMS.

Present.

I P	appəḍtã	appəḍta:yi
II P	appəḍta	appəḍta:yi
III P	appəḍta	appəḍta:yi

Simple past				
	I P	M.	appəḷḷɔ̃	appəḷḷɛ
		F.	appəḷḷī	appəḷḷī
	II P	M.	appəḷḷɔ	appəḷḷɛ
		F.	appəḷḷi	appəḷḷī
	III P	M.	appəḷḷɔ	appəḷḷɛ
		F.	appəḷḷi	appəḷḷyɔ
		N.	appəḷḷɛ̃	appəḷḷī
Future				
	I P	M.	appəḍtɔnɔ̃	appəḍtəni
		F.	appəḍtəni	appəḍtəni
	II P	M.	appəḍtəlɔ	appəḍtəlɛ
		F.	appəḍtəli∼ni	appəḍtəni
	III P	M.	appəḍtəlɔ	appəḍtəlɛ
		F.	appəḍtəli	appəḍtəlyɔ
		N.	appəḍtənɛ̃	appəḍtənī
Perfect				
	I P	M.	appəḷḷã	appəḷḷyã : yi
		F.	appəḷḷyã	appəḷḷyã : yi
	II P	M.	appəḷḷa	appəḷḷya : yi
		F.	appəḷḷya	appəḷḷiya : yi
	III P	M.	appəḷḷa	appəḷḷya : yi
		F.	appəḷḷya	appəḷḷiya : yi
		N.	appəḷḷyã	appəḷḷyã : yi
Pluperfect				
	I P	M.	appəḷḷɔlɔ̃	appəḷḷe : lɛ
		F.	appəḷḷelī	appəḷḷe : lī∼appəḷḷilī
	II P	M.	appəḷḷɔlɔ	appəḷḷe : lɛ
		F.	appəḷḷeli	appəḷḷe : lī∼ni
	III P	M.	appəḷḷɔlɔ	appəḷḷe : lɛ
		F.	appəḷḷeli	appəḷḷe : lyɔ
		N.	appəḷḷelɛ̃	appɔḷḷe : nī

Contents

Past habitual

I P	M.	appəḍta:lɔ̃~nɔ̃	appəḍta:ni
	F.	appəḍta:ni	appəḍta:ni
II P	M.	appəḍta:lɔ	appəḍta:ni
	F.	appəḍta:li	appəḍta:lĩ~ni
III P	M.	appəḍta:lɔ	appəḍta:lɛ
	F.	appəḍta:li	appəḍta:lyɔ
	N.	appəḍta:nɛ̃	appəḍta:nĩ

Present negative

I P	appəṇṇa	appəṇṇa:yi
II P	appəṇṇa	appəṇṇa:yi
III P	appəṇṇa	appəṇṇa:yi

Past negative

I P	M.	appəḷḷɔ̃:na	appəḷḷe:nayi
	F.	appəḷḷẽ:na	appəḷḷẽ:na:yi
II P	M.	appəḷḷɔ:na	appəḷḷe:nayi
	F.	appəḷḷe:na	appəḷḷẽ:na:yi
III P	M.	appəḷḷɔ:na	appəḷḷe:nayi
	F.	appəḷḷe:na	appəḷḷe:nayi
	N.	appəḷḷẽ:na	appəḷḷẽ:nayi

Future negative

I, II, III Ps. appo:ṇṇa appo:ṇṇa

Habitual negative

apḍə:pna

Imperative

Sg. appə:ḍə Pl. apḍa:yi

Imperative negative

Sg. appəḍši Pl. appəḍšiya:yi

Sg. appoṇṇəkka Pl. appoṇṇəkka:yi

Subjunctive

appo:ḍyə:t

Potential

appo:ḍka

Concessive

III P. Sg. appɔḍɔ Pl. apḍo:yi

NON-FINITE FORMS

Verbal noun apḍə:pə

Infinitive of purpose apḍu:k

Verbal adjective appoḍčɔ∼či∼čɛ̃

Conditional appəḻḻya:ri

Gerund appo:ṇu

Adverb of concomitant action appəḍtā̃

II Transitive verb : khavə:pə 'to eat'

Present

I P	khəttã	khətta:yi
II P	khətta	khətta:yi
III P	khətta	khətta:yi

Simple Past

I, II, III. Ps.

M.	Sg.	khellɔ	Pl.	khellɛ
F.	Sg.	khelli	Pl.	khellyɔ
N.	Sg.	khellɛ̃	Pl.	khellī

Future

I P	M.	khattənɔ̃∼ɔ̃	khattə:ni
	F.	khattənī	khattənī
II P	M.	khattəlɔ	khattəlɛ
	F.	khattəli∼ni	khattəni
III P	M.	khattəlɔ	khattəlɛ
	F.	khattəli	khattəlyɔ
	N.	khattənɛ̃	khattə:nī

Contents

Perfect

I, II, III Ps.

Sg. M.	khella	Pl. M.	khellya:yi
F.	khellya	F.	khellya:yi
N.	khellyã	N.	khellyã:yi

Pluperfect

I, II, III Ps.

Sg. M.	khellǝlɔ	M.	khellelɛ
F.	khelleli	F.	khellelyɔ
N.	khellel	N.	khellelĩ

Past habitual

I P	M.	khǝtta:nɔ̃∼lɔ̃	khǝtta:ni
	F.	khǝtta:ni	khǝtta:ni
II P	M.	khǝtta:lɔ	khǝtta:ni
	F.	khǝtta:li	khǝtta:ni∼lĩ
III P	M.	khǝtta:lɔ	khǝtta:lɛ
	F.	khǝtta:li	khǝtta:lyɔ
	N.	khǝtta:nɛ̃	khǝtta:nĩ

Present negative :

Sg. kha:yna	Pl. khayna:yi

Past negative :

M. Sg. khello:na	Pl. khelle:na:yi
F. Sg. khelli:na	Pl. khelle:na:yi
N. Sg. khellẽ:na	Pl. khelle:na:yi

Future Negative :

khavuna

Habitual Negative :

khavǝ:pna

Imperative :

Sg. kha	Pl. khǝyya:yi

Contents

Imperative negative :

Sg. khəšši	Pl. khəššiya:yi
khəvunəkka	khəvunəkka:yi

Subjunctive :

khavyə:t

Potential :

kha: ka

Concessive :

III P. Sg. khavɔ — Pl. khavvo:yi

Non-finite forms

Verbal noun	khavə:pə
Infinitive of purpose	khavnča:k
Verbal adjective	khavnčɔ ∼či∼čɛ̃
Conditional	khellya:ri
Gerund	khavnu
Adverb of concomitant action	khavtã

III The substantive verb 'to be'

Present

I P	əssə	əssə:yi
II P	əssə	əssə:yi
III P	əssə	əssə:yi

Simple past

I P	M.	əssillɔ̃	əssillī
	F.	əssillī	əssillī
II P	M.	əssillɔ	əssillɛ
	F.	əssilli	əssillī
III P	M.	əssillɔ	əssill
	F.	əssilli	əssillyɔ
	N.	əssillɛ̃	əssillī

Future

I P	M.	əstonɔ̃	əstəni
	F.	əstə:ni	əstə:ni
II P	M.	əstɔ:lɔ	əstə:ni
	F.	əstə:li	əstə:ni
III P	M.	əstɔ : lɔ	əstə:lɛ
	F.	əstə:li	əstə:lyɔ
	N.	əstə:lɛ̃	əstə:ni

Perfect

I P	M.	əssillɔ̃	əssillĩ
	F.	əssillĩ	əssillĩ
III P	M.	əssillɔ	əssillĩ
	F.	əssilli	əssillĩ
III P	M.	əssillɔ	əssillɛ
	F.	əssilli	əssillyɔ
	N.	əssillɛ̃	əssillĩ

Present negative

Sg. na Pl. na:yĩ

Past negative

I P. M. na:assillɔ̃ na:assillĩ

Fut. negative

əssunna

Subjunctive

əssu:yə:t

Potential

əssuka

Concessive

III P. Sg. əssɔ Pl. əsso:yi

An analysis of the paradigms given above reveals that the verb distinguishes the tenses of present, simple past, future, perfect and pluperfect, the moods of imperative subjunctive, potential, concessive and habitual, the

negative forms of the present, past, future, imperative and habitual, the three genders, masculine, feminine and neuter, two numbers, singular and plurai, and the three persons, first, second and third. But these distinctions are not carried out consistantly throughout. The markers of person, number and gender are usually combined into the same morph, and there arise numerous systems of their arrangement conditioned by these and the further distinction of the verbal stem being either intrasitive and transitive.

The inflectional system of the verb shows a marked distinction between the intransitive roots on the one hand and the transitive and causative roots on the other in the tenses of simple present, perfect, pluperfect and past negative. In all other cases all these bases follow the same pattern of conjugation.

The verbal forms of the finite type show a distinction of forms ranging from a maximum of 14 to a single form in a paradigm. The differences are revealed by the markers, mostly at the end, indicating person, number and gender. Some distinctions are neutralised because of the non-phonemic nature of a nasalised vowel after a nasal, while some others are not obvious because of an interchange between /i/ and /e/ in case of neuter forms. According to the number of distinctions made we can group the verbal forms into six groups.

Group I makes as many as 14 distinctions and is maximally differentiated. The forms of simple past of the intransitive, future of both intransitive and transitive, the perfect and pluperfect of the intransitive, the past habitual of intrasitive and transitive and past negative of

the intransitive verbs belong to this group. The general scheme is as follows :—

	Singular	markers	plural	markers
I Person	Masculine	ɛ, ɔ̃	Masculine	ɛ~i
	Feminine	ĩ	Feminine	ĩ
II Person	Masculine	ɔ	Masculine	ɛ~i
	Feminine	i	Feminine	ĩ
III Person	Masculine	ɔ	Masculine	ɛ
	Feminine	i	Feminine	yɔ
	Neuter	ɛ̃	Neuter	ĩ

The marker /i/ of the I. P pl. Mas. is confined to the future and past habitual of the transitive verbs and the marker /i/ of the II P. pl. mas, is confined to only the past habitual of the transitive verbs.

Group II. Here the paradigm distinguishes six forms. To this group belong the simple past, perfect and pluperfect tenses of the transitive verbs. The scheme for past and pluperfect is :—

	Sg.	Pl.
Mas.	ɔ	ɛ
Fem.	i	yɔ
Neu.	ɛ̃	ĩ

Group III. This group distinguishes four forms. The three genders are distinguished in the singular but not in the plural. Here belongs the past negative of transitive verbs. The morphemes are :—

	Sg.	Pl.
Mas.	o:	e:
Fem.	i:	
Neu.	ẽ:	

Contents

Group IV makes a distinction of three forms. The first person is distinguished from the II and III persons in the singular while no person is distinguished in the plural. The gender distinction is absent. Here are included the present tense of both the intransitive and transitive verbs.

Group V distinguishes only two forms, one for the singular and one for the plural. Neither person nor gender is distinguished. Herein come the present negative, imperative, imperative negative and concessive of both intransitive and transitive verbs.

Group VI shows a single form throughout. Such are the forms of the future negative, the habitual negative, the subjunctive and the potential of both intransitive and transitive verbs.

A more detailed account of the formation of different tenses and moods follows. The form in the 2 P. Sg. imperative is taken as the base form of the verb.

Present tense

The suffix for the present tense is /t/ which is followed by the markers for person and number. These are sg. I. P. /ã/ II P. and III P /a/ and plural for all persons /a:y(i)/

A few examples are given below :

I P. Sg. appəḍta	I, II, III Plural appəḍta:y
II and III P. Sg. appəḍta	
u:bə 'to fly'	
ubbə:tã	ubbə:ta:y
ubbə:ta	
va:nčə 'to survive'	
vančə:tã	vančə:ta:y
vančə:ta	
də:ḷi 'to grind'	
dəḷtã	dəḷta:y
dəḷta	

vuḷdi	‘to call’	
	vuḷdi:tã	vuḷdi:ta:y
	vuḷdi:ta	
di	‘to give’	
	dittã	ditta:y
	ditta	

Some bases show allomorphic changes before this suffix:

niddɛ	to sleep	nidde:-
və:čə	to go	vət-
yɔ	to come	e-
vuṭṭa	to get up	vuṭṭa:y
čəmmə:kə	to walk	čəvŋkə:-
nimməŋgi	to ask	nivŋgi:-

The forms of əssə ‘to be’ are—

əssə	əssə:y
əssə	

The simple past

The morpheme of the simple past tense is /l/. It is followed by the person-number-gender suffixes. The formation is different in the case of intransitive and transitive verbs.

In the case of the intransitive verbs, we can arrange the person-number-gender markers in a different way.

	Persons	I	II	III
Sing.	Mas.	ɔ̃	ɔ	
	Fem.	ĩ	i	
	Neu.	ɛ̃		
Plu.	Mas.	ɛ		
	Fem.	ĩ		yɔ
	Neu.	ĩ		

Contents

The table reveals the fact that there are actually two systems, one for the singular and the other for the plural. If separated they show the following picture :—

	Sg.		Pl.	
	I P.	Non-I P	III P.	Non-III P.
M.	ɔ̃	ɔ	ɛ	
F.	ĩ	i	yɔ	ĩ
N.	ɛ̃		ĩ	

In all cases the distinction in persons is only two-fold and it is often neutralised.

The following allomorphic variations of the bases before the morpheme of the simple past are to be noted :

1. Bases ending in /ə/ of group II change their final vowel to /i:/

sa:ŋgə	to say	səŋgi:lɛ̃	'said it'
ča:bə	to chew	čabbi:lɛ̃	'chewed it'
nhe:sə	to wear	nhessilɔ	'he wore'

Exceptions to this rule are the disyllabic bases containing /u:/ in their first syllable and the following :

va:ḍə	to grow	vaḍḍɔ:lɔ̃	I grew
ha:lə	to move	hallɔ: lɔ̃	I moved
va:nčə	to survive	vančɔ:lɔ̃	I survived
ku:sə	to rot	kussə:lɛ̃	it got rotten
u:bə	to fly	ubbɔ:llɔ̃	I flew

The base la:mbə 'to hang' shows two forms :

la:mbə	to hang	lambi:lɔ̃ / lambə:lɔ̃	I hung

2. The following allomorphs of certain irregular bases should be noted :

vuṭṭa	to get up	vuṭṭa:y
niddɛ	to sleep	nidde:-
və:čə	to go	gel
kə:ri	to do	kel-

Contents

mə:rə	to die	mel-
vhə:rə	to carry	vhel-
yɔ	to come	ay-
čəmmə̣:kə	to walk	cəvŋk-
mimmə:ŋgi	to ask	nivŋg-
bᵋ:sə	to sit	bessɔ:-

3. Bases of the syllabic pattern (C)V:CV:CV drop their second vowel:

pə:rə:si	to caress	pərsi:lɔ	he caressed
khə:rə:pi	to scratch	khərpi:lε̃	it scratched

4. The following allomorphic changes of the bases should also be noted:

nha	to bathe	nhallɔ̃	I bathed
di	to give	dillε̃	gave it
appə:ḍə	to touch	appəḷḷɔ̃	I touched
pɔ:vɔ̃	to swim	pɔblɔ̃	I swim
a:ykə	to hear	ayki:lε̃	heard it
vi:ṇi	to weave	viḷḷε̃	weaved it
so:ḍi	to leave	soḷḷε̃	left it
la:si	to burn	lassi:lɔ̃	burnt him
vuḷdi	to call	vuḷdi:lɔ̃	called him
vissə:rə	to forget	vissərlɔ̃	I forgot

A few examples are given below:

si:kə to study

I P.	M.	sikki:lɔ̃	sikki:lε̃
	F.	sikki:lĩ	sikki:lĩ
II P.	M.	sikki:lɔ	sikki:lε
	F.	sikki:li	sikki:lĩ
III P.	M.	sikki:lɔ	sikki:lε
	F.	sikki:li	sikki:lyɔ
		sikki:lε̃	sikki:lĩ

gi:li: to swallow

M.	giḷḷɔ	giḷḷε
F.	giḷḷi	giḷḷyɔ
N.	gillε̃	giḷḷĩ

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kə:ri : to do

M.	kellɔ	kellɛ
F.	kelli	kellyɔ
N.	kellɛ̃	kellĩ

Future

Both the transitive and intransitive verbs are conjugated in future in the same way. The morpheme for the future is /tɔl ~ təl ~ tən/. /tɔl/ occurs when the following suffix is /ɔ/ or /ɔ̃/, otherwise the allomorph is /təl/. /tən/ varies freely with /təl/ when a nasalised vowel follows it. In this circumstance /tən/ is more frequent than /təl/. The person-number-gender suffixes differ from the past tense in I. P. Mas. plural which is /i/, in place of /ɛ/ with a consequent choice of /tən/ in place of /təl/.

The following example illustrates this:

I P.	M.	siktɔnɔ̃	siktəni
	F.	siktənĩ	ṣiktənĩ
II P.	M.	siktɔlɔ	siktəlɛ
	F.	siktəli	siktənĩ
III P.	M.	siktɔlɔ	siktəlɛ
	F.	siktəli	siktəlyɔ
	N.	siktənɛ	siktənĩ.

Before the future morpheme the bases of both groups show the following alternations:

khə:rə:pi	to scratch	khərpi:tɔnɔ̃	I shall scratch
bhə:rə:sɪ	to mix	bhərsi:tɔnɔ̃	I shall mix.

2. All the remaining bases, except the monosyllables and disyllabic bases of the type (C)V:CCV drop their final vowel:

la:mbə	to hang	lambtɔnɔ̃	I shall hang
u:bə	to fly	ubtɔnɔ̃	I shall fly
ga:ḷi	to filter	gaḷtɔnɔ̃	
pɔvɔ̃	to swim	pɔvtɔnɔ̃	

vi:ṇi	to weave	viṇtɔnɔ̃
rəbbəy	to stop	rəbbəytɔnɔ̃
peṭṭəy	to send	peṭṭəytɔnɔ̃
sa:rəyi	to rub	sa:rəytɔnɔ̃
nha	to bathe	nhattɔnɔ̃
di	to give	dittɔnɔ̃
mu:sti	to trample	mustitɔnɔ̃
a:ykə	to hear	aykətɔnɔ̃

3. A geminated consonant occurring in the final syllable of a base becomes single.

niddɛ	to sleep	nidtɔnɔ̃
əssə	to be	əstɔnɔ̃

4. The following bases show some allomorphic variations:

və:čə	to go	vet-
yɔ	to come	e-
vuṭṭa	to get up	vuṭṭa:y
nimmə:ŋgi	to ask	nivŋgi
čəmmə:kə	to walk	cəvŋkə

Perfect

The perfect can be best regarded as formed from the simple past tense base to which are added the following person-number suffixes:

I P.	M.	ã	yã:y(i)
	F.	yã	
II P.	M.	a	ya:y(i)
	F.	ya	yã:y(i)
III P.	M.	a	ya:y(i)
	F.	ya	
	N.	yã	yã:y(i)

In the case of transitive verbs, the forms of the third person above are used in agreement with the number and gender of the direct object, the subject being in an instrumental or agentive case.

The following example illustrates the forms:

I P.	M.	rabbilã	rabbilyã:yi
	F.	rabbilyã	
II P.	M.	rabbila	rabbilya:yi
	F.	rabbilya	rabbilyã:yi
III P.	M.	rabbila	rabbilya:yi
	F.	rabbilya	
	N.	rabbilyã	rabbilyã:yi

Transitive, so:ḍi: 'to leave'

M.	soḷḷa	soḷḷya:yi
F.	soḷḷya	soḷḷya:yi
N.	soḷḷyã	soḷḷyã:yi

A few more examples of the bases are given below:

va:nčə	to survive	va:nčə:lyã
mɛ:ḷə	to get	meḷḷyã
di:kə	to see	dikki:lyã
də:ḷi	to grind	dəḷḷyã
khə:rə:pi	to scratch	khərpi:lyã
ka:nti	to scrape	kanti:lyã
nha	to bathe	nhallyã
di	to give	dillyã
vi:ki	to sell	vikki:lyã
so:di	to search	soddi:lyã
po:si	to nourish	possi:lyã

Pluperfect.

The pluperfect forms may be analysed as consisting of a verbal base, followed by the simple past suffix /l/, which is further followed by the pluperfect suffix and the usual person—number—gender suffixes. These are identical with those in the formation of the simple past. The bases undergo the same changes as they suffer before the past suffix but with some further modifications.

A sample paradigm is as follows:

si:kə: 'to learn'

I P.	M.	sikkillɔ̃	sikkillɛ
	F.	sikkillī	sikkillī
II P.	M.	sikkillɔ	sikkillɛ
	F.	sikkilli	sikkillī
III P.	M.	sikkillɔ	sikkillɛ
	F.	sikkilli	sikkillyɔ
	N.	sikkillɛ	sikkillī

Bases belonging to group II shorten their final vowel before the pluperfect suffix.

ka:nti	to scrape	kantillɛ	(kanti:lɛ̃)
a:ykə	to hear	aykillɛ	(ayki:lɛ̃)
vi:ki	to sell	vikkillɛ	(vikki:lɛ̃)
po:si	to nourish	possillɛ	(possi:lɛ̃)
vuḷdi	to call	vuḷdillɔ	(vuḷdi:lɔ)

In all such cases the pluperfect morpheme is a simple /l/.

After bases belonging to group I, the morpheme shows three distinct allomorphs (i) /ɔl/, (ii) /il/, and (iii) /el/. The allomorph /il/ occurs before personal suffixes consisting of the vowel /i/, the allomorph /ɔl/ before personal suffixes containing /ɔ/ and the allomorph /el/ in all other cases. The following paradigm illustrates this:

rəḍə: 'to weep'

I P.	M.	rəḷḷɔlɔ̃	rəḷḷelɛ
	F.	rəḷḷilī	rəḷḷilī
II P.	M.	rəḷḷɔlɔ	rəḷḷelə
	F.	rəḷḷili	rəḷḷilī
III P.	M.	rəḷḷɔlɔ	rəḷḷelɛ
	F.	rəḷḷili	rəḷḷɔlyɔ
	N.	rəḷḷelɛ̃	rəḷḷilī

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With bases ending in penultimate /v/ the pluperfect shows a peculiar alternative form:

dɛ:və̃	to climb down	de:villɔ ~ dɛvləllɔ
pɔ:və̃	to swim	po:villɔ ~ pɔvləlɔ
le:vĩ	to lick	le:villɔ ~ levləlɔ

The following examples illustrate the allomorphic changes of the base:

nha	to bathe	nhalləlɔ̃
di	to give	dillelɛ̃
yɔ	to come	ayləlɔ̃
vi:ṇi	to weave	viḷḷelɛ̃
ga:ḷi	to filter	gaḷḷelɛ̃
peṭṭəy	to send	peṭṭəyləlɔ
va:ḍi	to serve food	vaḷḷelɛ̃
kəttə:ri	to cut	kəttərləlɔ
ra:bə	to stand	rabbillɔ
bu:ḍə	to drawn	buḍḍəlɔ
nimməŋgi	to ask	nivŋgillɛ̃
mu:sti	to trample	mustillɛ̃
la:mbə	to hang	lambillɔ
və:čə	to go	gelləlɔ
kə:ri	to do	kellelɛ̃

Past habitual

This tense is also used as a progressive past. Its formation resembles that of the future very closely. Instead of the future morpheme, the past habitual shows its own morpheme /ta:n/ or /ta:l/ with the same allomorphic changes of the bases and the suffix. The second person masculine plural marker is however, /i/ and not /ɛ/. This similarity can be best seen by comparing the two conjugations side by side.

və:čə : 'to go'

I P. Sg.	M.	və:tta:nɔ̃	vəttənɔ̃
	F.	vətta:nĩ	vəttənĩ
Pl.	M.	vətta:ni	vəttəni
	F.	vətta:ni	vəttəni

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II P. Sg.		M.	vəttaːlɔ	vəttəlɔ
		F.	vəttaːli	vəttəli
	Pl.	M.	vəttaːni	vəttəlɛ
		F.	vəttaːni	vəttəni
III P. Sg.		M.	vəttaːlɔ	vəttəlɔ
		F.	vəttaːli	vəttəli
		N.	vəttaːlɛ̃	vəttənɛ̃
	Pl.	M.	vəttaːlɛ	vəttəlɛ
		F.	vettaːlyɔ	vəttəlyɔ
		N.	vəttaːni	vəttəni

A few examples follow:

mərtəni	they will die
mərtaːni	they used to die
jəttənɛ̃	it will happen
jəttaːnɛ̃	it used to happen
mhəṇtaːlɔ	he used to say
kərtaːlɔ	he used to do
niddətaːlɔ	he used to sleep
ulləyitaːlɔ	he used to speak
ettaːlɔ	he used to come
pittaːlɔ	he used to drink

Present Negative.

The suffix for the present negative is /na/. In the plural /aːyi/ is added to this suffix. No other distinction is made.

Before this suffix verbs of group I of the syllabic pattern (C)VːCV do not shorten their first vowel and loose their final vowel:

piːḷi	to rinse	piːḷna
čiːri	to split	čiːrna
kəːri	to do	kəːrna
moːyi	to count	moːyna

Bases of the first group do not lengthen their final vowel when retained.

ra:bə	to stand	rabbəna
si:kə	to study	sikkəna
ha:sə	to laugh	hassəna
aykə	to hear	aykəna
mu:sti	to trample	mustina

Bases of the type CV:CV:CV drop their second vowel and shorten the first:

khə:rə:pi	to scratch	khərpina
pə:rə:si	to caress	pərsina
či:rə:ḍi	to crush	čirḍina

The bases ǰa 'to become' and nha 'to bathe' take an additional y:

ǰa:yna, nha:yna.

Among the bases of group I, those having the consonant /ḍ/ in their final syllable change it to /ṇ/ and the suffix is only /a/ after them. This suffix is also /a/ if the base ends in /ṇ/. In all these cases the preceding vowel is long.

rə:ḍə	to cry	rə:ṇa
ka:ḍi	to take	ka:ṇa
ǰha:ḍi	to sweep	ǰha:ṇa
mo:ḍi	to break	mo:ṇa
appə:ḍi	to touch	appəṇa
kho:ṇi	to dig	kho:ṇa
vi:ṇi	to weave	vi:ṇa

A few more examples of the present negative are given below:

čə:rəyi	to graze	čə:rəyna
bə:rəyi	to write	bə:rəyna
di	to give	di:na
le:vĩ	to lick	le:vna
a:rəmbi	to start	a:rəmbina
vissə:rə	to forget	vissə:rna

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Past Negative.

The negative conjugation of the simple past is formed by adding the negative suffix /na/ in the singular to the past form and /na:yi/ to the plural. The final vowel becomes long and in the feminine /i/ is replaced by /e:/ and in the other forms /ɛ/ is replaced by /e:/

M. Sg.	appəḷḷɔ̃	appəllɔ̃:na
M. Pl.	appəḷḷɛ	appəḷḷe:na:yi
F. Sg.	appəḷḷi	appəḷḷe:na
N. Sg.	appəḷḷɛ̃	appəḷḷẽ:na
F. Pl.	appəḷḷī	appəḷḷ ẽ:na:yi

Future Negative.

The suffix for the negative future is also /na/ which is used for both singular and plural, the subject being in the agentive case. But these forms are always kept different from the present negative either by a difference in the base or in the suffix. The following morphophonemic changes should explain this fact.

1. All the bases shorten the long vowels before this suffix, while the vowel remains long in the present negative.

pi:ḷi	to twist	piḷna
pha:ri	to steal	pharna
či:ri	to split	čirna

Causative bases which end in /əy/ and other bases with the same ending change it to /ov/ before this suffix:

sa:rəy	to rub	sarovna
peṭṭəy	to send	peṭṭovna
rabbəy	to cause to stand	rabbovna
mustəy	to cause to trample	mustovna

If the vowel of the first syllable of such bases is /ə:/, it changes to /o:/

čə:rəy	to graze	čo:rvona
bə:rəy	to write	bo:rovna
də:ḷəy	to grind	do:ḷovna

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2. The /ə:/ found in other bases becomes /o/ before this suffix:

kə:ri	to do	korna
də:ḷi	to grind	doḷna
dhə:ri	to hold	dhorna
appə:ḍə	to touch	apponṇa

3. Among the bases of Group I, those which have /ḍ/ in their final syllable change it to /ṇ/ and the negative future morpheme has the allomorph /ṇa/. This allomorph is also used after bases ending in /ṇ/.

rə:ḍə	to weep	roṇṇa
ha:ḍi	to bring	haṇṇa
kho:ṇi	to dig	khoṇṇa
vi:ṇi	to weave	viṇṇa

4. After verbs of group II the suffix has the shape /unna/. This contrasts with the present negative which in this case ends in /ina/ or /əna/ according as the root ends in /i/ or /ə/.

ǰi:ki	to catch	ǰikkunna
po:si	to nourish	possunna
musti	to trample	mustunna
a:rəmbi	to start	a:rəmbunna
a:ykə	to hear	aykunna
či:rəḍi	to press	čirḍunna
əssə	to be	əssunna.

5. The suffix has the allomorph /nna/ after the monosyllabic roots which add a /v/ before it. In the present negative no /v/ is found:

di	to give	divnna
nha	to bathe	nhavnna

We may compare the two formations side by side to note how they are kept apart:

mo:ḍi	to break	mo:ṇa	moṇṇa
kəttə:ri	to cut	kəttərna	kəttorna

ǰa	to become	ǰa:yna	ǰavnna
di	to give	di:na-	divnna
a:ykə	to hear	aykəna	aykunna
va:či	to read	vaččinna	vaččunna
pi:ḷi	to twist	pi:ḷna	piḷna
ka:ḍi	to take	ka:ṇa	kaṇṇa
ga:ḷi	to filter	ga:ḷna	gaḷna
si:ki	to learn	sikkəna	sikkuṇna
vhə:rə	to carry	vhə:rna	vhorna
ra:bə	to stand	rabbəna	rabbunna
appə:ḍə	to touch	appə:na	apponna

Habitual negative.

This conjugation has a single form made up of the verbal noun ending in -p to which is added the negative suffix /na/:

appə:ḍə	to touch	apḍə:pna
kha	to eat	khavə:pna
kə:ri	to do	kərə:pna
ǰa	to become	ǰavə:pna
niddɛ	to sleep	niddevə:pna

Imperative.

The forms of imperative are naturally confined to the second person in the singular and plural. As a convenient device, we have considered the form of the singular as identical with the basic root. The plural adds the suffix /a:yi/ which is also turned into /a:y/ in rapid speech.

In the singular the forms of the roots end mostly in /ə/ or /i/. A few roots end in other vowels like /a/, /ɛ/, /ɔ/ etc., and only one or two appear to end in a consonant, which may be in reality an allegro form of those ending in /ə/. A few examples are given below:

niddɛ	sleep	nidde:ya:y(i)
appəḍə	touch	apḍa:y(i)
gi:ḷi	swallow	gi:ḷya:y(i)
ra:bə	stand	rabba:y(i)

bu:ḍə	drown	buḍḍa:y(i)
vi:ki	sell	vikkya:y(i)
so:ḍi	leave	so:ḍya:y(i)
la:si	burn	lassya:y(i)
kho:ṇi	dig	kho:ṇya:y(i)
so:di	search	soddya:y(i)
va:ḍi	serve food	va:ḍya:y(i)
ga:ḷi	filter	ga:ḷya:y(i)
nha	bathe	nhayya:y(i)
di	give	di:ya:y(i)
yɔ	come	eyya:y(i)
vuṭṭa	get up	vuṭṭa:ya:y(i)
pɔ:vɔ̃	swim	pɔ:vã:y(i)
kə:ri	do	kə:rya:y(i)
bɛ:s	sit	bessə:y(i)

The imperative negative has two sets of forms with the suffixes

Sg.	Plu.
/ši/	/šiya:yi/
/nəkka/	/nəkka:yi/

Examples :—

(i)	və:čə	go	vəččunnəkka	vəččunnəkka:yi
	kha	eat	khavnəka	khavnəka:yi
(ii)	appəḍə	touch	appəḍši	appəḍšiya:y(i)
	ve:čə	go	vəšši	vəššiya:yi
	yɔ	come	yəšši	yəššiya:yi
	vulləyi	speak	vulləyiši	vulləyišiya:yi
	niddɛ	sleep	nidde:ši	niddešiya:yi

Subjunctive

The subjunctive has a single form ending in /yə:t/ The subject is naturally in the agentive case :

appo:ḍyə:t	may touch
khavyə:t	may eat
ǰa:vyə:t	may become
ǰo:ḷyə:t	may earn
koryə:t	may do

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vullo:vyə:t	may speak
pi:vyə:t	may drink
soḍyə:t	may leave
borovyə:t	may write
koḷyə:t	may know

Potential

The suffix is /ka/. The form is used for all persons and numbers with the subject in the agentive:

appoḍka	I should touch
kha:ṽka	I should eat
niddevŋka	I should sleep
gi:ḷka	should swallow
vikkuka	should sell
so:ḍka	should leave
lassuka	should burn
kho:ṇka	should dig
nhavŋka	should bathe
e:vŋka	should come
a:vŋka	should become
vissorka	should forget
nivŋguka	should ask
aykuka	should hear
dɔvvorka	should keep
sikkuka	should learn
vəččuka	should go
dikkuka	should see
ko:rka	should do
do:ḷka	should grind
me:ḷka	should get

Concessive

This mood is confined to the third person alone. It thus supplements the imperative in the second person and for the first person, the simple present is used in similar

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situations. The suffixes are /ɔ/ for the singular and /o:yi/, for the plural.

khavɔ	let him eat	khavvo:yi	let them eat
əssɔ	let him be	əsso:yi	let them be
kɔrɔ	let him do	kəro:yi	let them do
vikkɔ	let him sell	vikko:yi	let them sell
di:vɔ	let him give	divvo:yi	let them give
sɔddɔ	let him search	sɔddo:yi	let them search
nha:vɔ	let him bathe	nhavvo:yi	let them bathe
ǰavɔ	let him become	javo:yi	let them become.

but

appəḍtã	let me touch
appəḍta:yi	let us touch.

The verbal noun of an abstract nature is formed by adding /ə:pə/ to the root. It can be used as a subject of a sentence.

phu:ŋki	to blow	phuŋkə:pə
ła:si	to burn	lassə:pə
yɔ	to come	evə:pə
mə:rə	to die	mərə:pə
kho:ṇi	to dig	khoṇə:pə
vhə:ḷə	to flow	vhəḷə:pə
u:bə	to fly	ubbə:pə
di	to give	di:və:pə
ma:ri	to kill	marə:pə
dhə:ri	to hold	dhərə:pə·
sa:ŋgə	to say	saŋgə:pə
khə:rə:pi	to scratch	khərpə:pə
bɛ:s	to sit	bessə:pə
niddɛ	to sleep	nidde:və:pə
ra:bə	to stand	rabbə:pə
dha:və̃	to run	dhavəmpə
dhu:yi	to wash	dhu:və:pə
kə:ri	to do	kərə:pə
və:čə	to go	vəččə:pə
ha:ḍi	to bring	haḍə:pə

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The infinitive of purpose is formed by adding the suffix /u:kə/∼/a:kə/ to the root:

la:si	to burn	lassu:kə
yɔ	to come	evnča:kə
mə:rə	to die	moru:kə
kho:ṇi	to dig	khoṇu:kə
kha	to eat	khavnča:kə
di	to give	divnča:kə
ma:ri	to kill	maru:kə
sa:ŋgə	to say	saŋgu:kə
gi:ḷi	to swallow	gi:ḷu:kə
ra:bə	to stand	rabbu:kə
vi:ki	to sell	vikku:kə
rə:ḍə	to cry	roḍu:kə
və:čə	to go	vəčča:kə
kə:ri	to do	koru:kə
vo:yi	to sow	vovnča:kə
nha	to bathe	nhavnča:kə
dɛ:vɔ̃	to climb down	devnča:kə
le:vĩ	to lick	levnča:kə

A verbal adjective is formed from the verb with the addition of /č-/ which is followed by the gender suffix /ɔ/ for masculine, /i/ for feminine and /ɛ̃ / for neuter. We then get -čɔ, -či ∼čɛ̃ in the sg. In the plural we have -čɛ -čyɔ, -čĩ. They are used as adjectives. With a transitive verb they have both an active and a passive meaning, while with an intransitive verb they have only an active meaning.

khavnčɔ	one who eats or is eaten	M.
khavnči	one who eats or is eaten	F.
khavnčɛ̃	which eats or is eaten	N.

Sg.	vəččɔ	one who goes	M.	pl.	vəččɛ̃
	vəčči	one who goes	F.		vəččyɔ
	vəččɛ̃	which goes	N.		vəččĩ

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A conditional form is produced by adding to the past base /ya:ri/. Before this suffix the final vowel of the base preceding a single /l/ of the past tense disappears:

nidde	to sleep	nidde:l-	nidlya:ri
vi:ṇi	to weave	viḷḷ-	viḷḷya:ri
nha	to bathe	nhall-	nhallya:ri
di	to give	dill-	dillyari
a:ykə	to hear	ayki:l-	ayklya:ri
vi:ki	to sell	vikki:l-	viklya:ri
so:ḍi	to leave	soḷḷ-	soḷḷya:ri
la:si	to burn	lassi:l-	laslya:ri
ka:ḍi	to draw	koḷḷ-	koḷḷya:ri
so:di	to search	soddil-	sodlya:ri
və:čə	to go	gell-	gellya:ri

A gerund is formed by adding the suffix /nu/~/ṇu/ with the usual changes of the bases.

nidde	to sleep	niddevnu
də:ḷi	to grind	do:ḷnu
vo:yi	to sow	vo:vnu
vi:ṇi	to weave	vi:ṇu
nha	to bathe	nhavnu
di	to give	di:vnu
yɔ	to come	e:vnu
ǰa	to become	ǰa:vnu
so:ḍi	to leave	so:ṇu
la:si	to burn	lassu:nu
so:di	to search	soddu:nu
ka:ḍi	to draw	ka:ṇu

A similar form is formed from the causal base:

nha:ṇovnu	nha	to bathe
di:vo:vnu	di	to give
ka:ḍo:vnu	ka:ḍi	to draw

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An adverb of concomitant action is formed by adding /ã/ to the base of the present. This form is generally reduplicated to show the idea of 'while something is being done'

vəttəvəttã	while going
khəttəkhəttã	while eating
nidde:tənidde:tã	while sleeping
vulləvulle:tã	while speaking
bərəytəbər$^{\text{ə}}$ytã	while writing
həssə:təhəss$^{\text{ə}}$tã	while smiling
kərtəkərtã	while doing
ettəyettã	while coming.

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CHAPTER III

TEXTS

I

. ekka rənna:ntu ǰhayti ǰa:ṇə mrəgə̃: əssillī/ təŋgelɔ səgṭalo:yi ra:yu ǰavnu e:ku si:mhu əssillɔ/ disdi:s simhu voččunu khənče:yi mrəga:ŋkə dho:rnu həḍtalɔ əni:kə təǰǰɛ ma:ms səggəṭə:yi khəttani/ ǰəllyari təntu:lɔ vhoḷḷɔ e:ku vəṇṭɔ rayya:k vəttalɔ/ kollya:ŋkə sənu:či ek vəṇṭɔ meḷtalɔ/ tɔ vəṇṭo taŋka khavnča:k pa:vna ǰəllyari kollya:ŋk veggəḷi kã:yī va:ṭ na: əssilli:/ əssi əstə:na e:ku kollɔ kha:ṇə soddu:nu vəččɛ veḷḷe:ri ekkə gəddya:ntu dəvvərlelya ekkə ghu:ḍa:ntu pəḷḷɔ/ təntu thəkku:nu rəkṣa: melčɛ bəge:k kollya:n ǰhaytɔ prəyətnu kellɔ/ mədra:tri upəra:ntɛ̃ kollɔ ghu:ḍantu thəkku:nu bha:yər nissərlɔ ǰəllyari:yi təggel ba:lə təntu:či kətto:rnu gellɛ̃/ ba:lə gellɛ̃ dikku:nu kollya:kə čã: mənsta:pu ǰəllɔ/ ta:ṇɛ ghərkə:ḍɛ gellya:ri ba:lə nã: dikku:nu təkka ǰatti:ntu thəkku:nu bha:yər ghaltə:nī mho:nu tɔ ja:ṇə əssillɔ/ ba:lə tuṇṭəllɛkə:ḍɛ thəkku:nu rəggə:tə vho:ḷnu vəččɛ adyəmə̃:či rəbbo:vya mho:ṇu ṇiščəyu ko:rnu vudda:kə soddu:nu gellɔ tɔ tya gəddya:ntu ekə səyye:čɛ̃ pī:pə əssillɛ̃/pimpa:ntu čovnča:kə kollya:kə dissə:lɛ̃ tɛ̃ vudda:kə mho:ṇu ənī:kə marli tantu vuḍki/ ga:yu ǰoḷčɔ rəbbi:lepərante:nə kollɔ pimpa:ntu thəkku:nu bha:yər aylɔ ənī:kə əŋga:kə čo:vnča:kə ənī:kə təggelɛ̃ səgḷe:či ru:pə pərtə:lɛ̃ mho:ṇu təkka kəḷḷɛ̃/ təvvəḷi təkka e:ku upa:yu dissɔ:lɔ/ tɔ səmə̃:či rənna:ntu səggə: mrəgani:yi rəbbu:čɛ kəḍɛ gellɔ/ təggelɛ̃ ru:pə vəŋka:ṇsu:nu ta:ṇɛ saŋgi:lɛ̃ deva:n təkka təŋgelɔ ra:yu ǰa:vnu rəbbu:kə bəḷə:ylə tə̃ mho:ṇu/ te:či bəge:k ǰa:vnu tə̃ deva:n təkka sriṣṭi kelləlɔ mho:ṇu/ təggelya ru:pa:nə kərtəna:yī ba:lə nã dikkunu:yī təggeli e:ki nəvi:či sriṣṭi tə̃/ tɛ̃ dikku:nu to:či tə̃ mrəga:lɔ ra:yu ǰəvnča:kə yoggyə

ǰa:vnəssillɔ mhoṇu:yi ta:ṇɛ saŋgi:lɛ̃/ ta:ṇɛ saŋgi:lɛ̃ səggə:ṭə:yi sətyə t mho:ṇu aṭho:vnu mrəga:ni təkka təŋgellɔ ra:yu kellɔ/ ra:yu dikku:nu khaṇa:cɔ̃ vhoḷḷɔ e:ku vəṇṭɔ təkka meḷu:kə arəmbilɛ̃/ ede:či di:s vəččakəni:kə ba:ki əssillya kollya:ntulɛ ekka mhənta:rya kollya:kə səlpə səmšəyu dissɔllɔ/ ta:ṇɛ səggə kollyã:kə:yi ekkəḍɛ ko:rnu tənčɛ ləggi saŋgi:lɛ̃ itti mhəḷḷya:ri təŋgeḷɔ ra:yu təŋgele:či ǰətti:ntulɔ ekkɔlɔ tɔ̃ mho:ṇu/ tɛ̃ vhə:yi ki: nhə:yĩ mho:ṇu koḷčɛ bəge:kə ǰa:vnu tənni e:ku upa:yu dho:rnu kəḷḷɔ/ mrəga:li sə:bha ekkəḍɛ ǰavnča:kənĩ:kə mhəntarya kollya:n e:ki bo:bə ghəlli/ ba:ki əssillya kollya:ni:yi təssi:či bo:bə ghəlli/ səggə kollyani:yi əssi bo:bə ghalu:kəni:kə ittiki:či apəttyu əyla mho:ṇu aṭho:vnu səbhe:ri bɛssəllya rəyyanə:yĩ bo:bə ghəlĩi/ təggelya bobbentu thəkku:nu səgṭa:ŋkə:yi mənã ǰəllɛ̃ tɔ kollɔ tɔ̃ mho:ṇu/ simha:li raǰyə-pədə:vi kollya:n tɔ̃ kəḷḷya mho:ṇu simha:kə mənã ǰavnčakəni:kɛ ta:nɛ kevli vuḍki marli kollya əŋga:ri/ əni:kə takka pinǰu:nu koččo:lu kellɔ/ simhu murthəlməṭə:či dusseri:yi ra:yu ǰa:vnu rəbbilɔ/

I

In a forest there were many animals. There was a lion who was the king of all of them. Every day the lion used to go out, catch some animal and bring it and all used to eat its flesh, but one huge portion of it used to go to the king. And the foxes got only a small portion of it. Though that portion was not enough to eat for the foxes there was no other way for them. In these circumstances, while a fox was going out in search of food, he fell into a cage, placed in a field. The fox made great effort in order to save himself from it. After mid-night the fox got free from the cage and yet his tail was cut and remained there. Seeing the loss of his tail the fox felt sad. He knew well that if he went home he would be driven out of his caste for not having his tail. He decided 'let me first of all stop the flow of blood which is coming out from the place where the tail is cut' and

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went in search of water. There was a barrel of paint in that field. Looking into the barrel, the fox thought it to be water and jumped into it. After the wound had stopped burning, the fox came out of the barrel and looking at his body he knew that his whole colour had changed. Then he thought of a plan. He went straight to the forest where all the animals were staying. Praising his own complexion he said that God had sent him to become their king and remain there. It was only for this purpose that God had created him. Due to his complexion and not observing his tail, he was regarded as a new creation. Hence he was alone fit to be the king of the animals, so he said. Thinking that all he said was true, the animals made him the king. As he was the king, a big portion of the food he began to get as his share. When a few days passed by, an old fox from the rest had some slight doubt. He collected all the foxes and told them as follows: " Our king is only one of our own caste ". To ascertain whether it was true or false, they hit upon a plan. When the assembly of the animals met, the old fox uttered a sharp cry. The remaining foxes also did likewise. When all the foxes thus cried, thinking that some danger has come, the king also, sitting in the assembly raised a cry. From his cry every one came to understand that he was a mere fox. Knowing that the status of the lion was usurped by the fox, the lion took a jump on the body of the fox and tearing him to pieces killed him. As before, he became the king a second time.

II

ekka gava:ntu e:ku sanu:ći govva:lɔ əssillɔ/ ta:ṇɛ səkkaṇi:či gayəŋkə čorovnča:kə vhərə:p əssillɛ̃/ əni:kə sən eveḷa:nčɛ̃ təŋka:yĩ ghe:vnu pərtu:nu evə:p əssillɛ̃/ əssi ta:ṇɛ disdi:s vəččeməṭṭə:či ekka dissa tɔ gayəŋkə ghe:vnu tya gavnča səlpə bha:yər ǰa:vnəssillya ekka ranna:ntu gellɔ/ edyo·či ghəḍyɔ vəčča:kəni:kə gãvka-ra:ŋkə pissɛ̃ ko:rya mho:ṇu ta:ṇɛ̃ aṭhəylɛ̃ əni:kə va:g ayla

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va:g ayla, koṇə:yī pavā:yi mho:ṇu ta:ṇɛ bo:bə ghəllī/ bo:bə ayku:kəni:kə gāvkari: səggə dha:vn aylɛ/ təŋka dikku:nu təŋka pissɛ̃ kellɛ̃ nhə:vɛ̃ mho:ṇu aṭho:vnu govvaḷya:nə həssu:karambhilɛ̃/ təŋka kheḷo:vnča:kə tɔ̃ ta:ṇɛ təssi: bo:bə ghalleli mho:ṇu gāvkara:ŋkə mənā ǰavnča:kəni:kə tənni takka vulləylɛ̃ əni:kə təǰǰeləggi saŋgi:lɛ təssi phəṭṭi marlya:ri takka:či tɔ̃ bəlla:və mho:ṇu/ tənni təssi vulləylelɛ̃ ayku:nu govvaḷɔ čəḍə:či həssilɔ/ dusserya dissa:yi ta:ṇɛ təssi:či bo:bə ghəlli əni:kə gāvkari: e:vnča:kə tɔ həssilɔ/. tissərya dissa ta:ṇɛ̃ rənna:ntu vəččakəni:kə e:ku va:g aylɔ/ vaga:kə dikku:kəni:kə bhəyya:nə kərtə:na govvaḷya:nə teddu:səyi bo:bə ghəlli/ bo:bə ghəlleli: gāvkəra:ni ayki:lì ǰəllya:ri:yi kednā:yi khelo:vnčɛməṭṭə: teddu:səyi təŋka kheḷo:vnča:kə tɔ̃ govvḷɔ bo:bə ghalta mho:ṇu aṭho:vnu tɛ kɔ:ṇə gellena:yī/ govvaḷya:k kha:vnu va:gu gellɔ/ əssi phəṭiye:čɛ̃ phə:ḷə təkka meḷḷɛ̃/

In a village there was a young cowherd. He used to take the cows for grazing in the morning and used to come back taking them in the evening. As he was going like this day after day, one day he took the cows and entered a forest which was situated some distance outside the village. After a few moments, he thought 'let me make fun of the villagers'. And he raised a cry 'a tiger has come, a tiger has come, some one should come to help me'. Hearing the call, all the villagers came running. Seeing them and thinking that he has fooled them, the cowherd started laughing. When the villagers knew that it was to fool them that the cowherd has shouted, they scolded him and told him that to lie like this was bad for him. Hearing what they said the cowherd laughed the louder. The next day he shouted in the same manner, and when the villagers came, he laughed at them. On the third day, when he went to the forest, a tiger came there. Seeing the tiger, out of fear, the cowherd shouted that day also. The villagers heard his cry, yet they thought that the cowherd was shouting in order to fool them on that

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day as well, and none of them went to him. The tiger ate the cowherd and went away. Thus he got the fruit of his falsehood.

III

veṇuməmma:nə kedna:yī devḷa:ntulya həsti:kə nhaṇo:vnča:kə vhərə:pə əssillɛ̃/ devḷa:ča tekka goprantulya:nə bha:yər de:vnu pəṇǰira keri: ləggičča:nə devḷa:ča təḷya:ntu vəččɛ vəṭṭe:ri ve:numəmma:nə əŋgḍi:ntu thəkku:nu phəḍča:nə ka:ṇu ghevvə:pə əssillɛ̃/ tɛ phəḍčənanča əŋgḍiləggi:či pəyməma:li sivṇi:əŋgəḍi əssilli/ ve:ṇuməmmanə phəḍča:nə khavnčɛ veḷḷe:ri pəyməma:nə həsti:kə ke:lī khavəvə:pə əssillɛ̃/ tə:ḷyantu həsti:kə nhaṇo:vnu ve:ṇuməmma:nə te:či həddi:nə pərtu:nu devḷa:ntu həsti:kəyi ghe:vnu vəččə:pəssillɛ̃/ ekka dissa ve:ṇuməmma:nə phəḍča:nə khavnčɛ veḷḷe:ri ke:ḷī khavnčɛ bəge:kə ǰa:vnu həsti:nə pəyməmaləggi soṇḍaḷə vhelli/ pəyməma:kə sivṇi: dəndə səlpə čə:ḍə əssillɛ̃ dikku:nu pəyməma:nə kheḷa:kə su:və ka:ṇu həsti:ča soṇḍaḷe:kə thombi:li/ su:və čoḍu:kəni:kə həsti:nə soṇḍaḷə voḍḍi:li əni:kə tɔ ko:pu mənantu:či dovvo:rnu təḷya:ntu nhə:vnča:kə gelli/ nha:ṇə ǰa:vnu pərtu:čɛ veḷḷɛ:ri vudda:kə pivnčɛ nibba:nə həsti:nə khə:ḷyantu soṇḍa:ḷə ghəlli əni:kə soṇḍa:ḷentu bho:rnu khəḷiye vudda:kə kəḷḷɛ̃/ pəyməmalya sivṇi əŋgḍi:ləggi pəvnča:kəni:kə həsti:nə soṇḍa:ḷə əŋgḍi:təntu kelli əni:kə khəḷiye vudda:kə səggə əŋḍi:ntu vussi:lɛ̃/ əssi kellelya phə:ḷə pəyməma:k meḷḷɛ̃/

Veṇumamma used to take the temple-elephant daily for bathing. Coming out of the southern gate of the temple, from nearby the west street, on the way to the temple tank Veṇumamma used to buy betal leaves from a shop. Near the same betel leaf shop there was the shop of a tailor belonging to Paimamma. While Veṇumamma chewed the betal leaves Paimamma used to feed the elephant bananas. After bathing the elephant in the tank Veṇumamma used to return to the temple with the elephant by the same route. One day while Veṇumamma

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was chewing betal leaves, the elephant stretched its trunk towards Paimamma to eat the bananas. As Paimamma had a bit more of tailoring work, Paimamma took a needle and pricked the trunk of the elephant for fun. When the needle pricked the elephant pulled back its trunk and keeping its anger in the mind, went to the tank for bath. While returning after bath, with the pretext of drinking water, the elephant put its trunk in the drain and took the water of the drain so as to fill its trunk. When it came to the shop of Paimamma, the elephant put the trunk in the shop and threw all the drain water into the shop. Thus Paimamma got the fruit of his act.

IV

ekkəḍɛ khə:yī e:ki gurbe:ǰi əssilli əni:kə e:ku kayḷɔ/ kayḷya:nə še:ṇə punǰa:ylɛ̃ gurbəǰe:nə mɛ:ṇə/ doggani:yī ghə:rə̃ kellī/ kayḷya:n saŋgi:lɛ̃ vhoḷḷɛ̃ ekə vo:tə evɔ, gurbəǰe:lɛ̃ ghə:rə ko:ḷnu voččɔ/ gurbəǰe:nə saŋgi:lɛ̃ vhoḷḷɔ e:ku pa:vsu evɔ, kayḷyalɛ̃ ghə:rə vho:ḷnu vəččɔ/ ra:ti ǰavnča:kəni:kə va:rɛ̃ ǰho:ḍu əni:kə pa:vsu eksani:či aylī/ kayḷyalɛ̃ ghə:rə vho:ḷnu gellɛ̃/ kayḷɔ sīyya:nə kərtə:na kəḍkəḍe:vnu gurbəǰe:lɛ ghə:rkəḍɛ dha:vnu aylɔ əni:kə saŋgi:lɛ̃/ gurbəǰ gurbəǰɛ e:k kəvvə:ḍ ka:ḍi/ gurbəje:nə saŋgi:lɛ̃ ra:bə kayḷya hã:v miggelya pilla:ŋkə e:k nhaṇo:vnu ettā/ edyo: ghəḍyɔ voččakəni:kə kayḷya:nə dusseri:yi saŋgi:lɛ̃ gurbəǰ gurbəǰɛ ek kəbbəḍ ka:ḍi/ gurbəǰə:n saŋgi:lɛ̃ ra:bə e:k miggelya pillā:kə la:vnu ettā/ dusseri:yi kayḷya:n saŋgi:lɛ̃ gurbəj gurbəǰɛ e:k kəvvəḍ ka:ḍi/ gurbəǰe:n saŋgi:lɛ̃ ra:bə e:k miggelya pilla:ŋk nidda:vn ettā/ kavḷya:n dusseri:yi vuḷdil təvvə:ḷi gurbə-e:nə kəvvəḍ kaḷḷɛ̃/ kayḷɔ sīyya:nə kəḍkəḍe:tə dikku:nu gurbəǰe:nə təkka rənniporla:ntu poḍu:kə saŋgi:lɛ̃/kayḷya:-eu saŋgi:lɛ̃ rənnə:ṇi pəḍtə:l mu/ ǰəllya:ri tū̃ nissə:ṇi ponda:kə pə:ḍ kayḷya mho:ṇu saŋgi:lɛ̃ gurbəǰe:nə/ kayḷya:ɒ gi:lɛ̃ həyyɔ nissə:ṇi pəḍtə:li mu/ təvvə:ḷi gurbəǰe:nə saŋgi:lɛ̃ ǰəllya:ri t miggelya pilla:nča paḷḷya poṇda:kə pə:d kayḷya mho:ṇu/ kayḷya:kə vho:ḍu sənto:ṣu

ǰəllɔ/ gurbəǰi:yi kayḷo:yi niddelī/ edyɔ ghə:ḍyɔ vəčča:-kəni:kə gurbə e:lya ekka pilla:kə ka:ṇu kayḷya:nə khellɛ/ gurbəǰe:nə nīvgi:lɛ̃/ kayḷya kayḷya itti khətta tũ/ kayḷya:nə saŋgi:lɛ̃ mhəntarəyye:nə dillelɛ do:ni čo:ṇɛ/ gurbəǰe:nə saŋ do:ni məkka:yi di: kayḷya/ kayḷya:nə saŋgi:lɛ̃ həyyɔ sərl mu/ kayḷya:nə dusseri:yi e:kə pilla:kə ka:ṇu khellɛ̃/ gurbəǰe:nə dusseri:yi nīvgi:lɛ̃, kayḷya kayḷya itti khətta tũ/ kayḷya:nə saŋgi:lɛ̃ mhəntarəyye:nə dillelɛ do:ni bhi:mu:k/ gurbəǰe:n nīvgi:lɛ̃ do:ni məkka:yi di: kayḷya/ kayḷya:n saŋgi:lɛ̃ həyyɔ sərlɛ mu/ əssi gurbəǰelya sattə pilla:ŋkə:yi kayḷya:nə khellī əni:kə tɔ sukha:nə niddelɔ/ gurbəǰi səkkaṇi:či vuṭṭa:vnu pilla:ŋkə kaḍu:vəčča:kəni:kə pillɔ̃: na:yī/ **gurbə** e:kə səggə mənã ǰəllɛ̃/ gurbəǰe:nə e:ku lokəṇḍa kayla:tɔ kəḷḷɔ əni:kə iŋgḷya:ri dovvo:rnu čã: ko:rnu təppeylɔ/ kaylatɔ təmbḍo:či avnča:kəni:kə rənni:ntu thəkku:nu kəḷḷɔ əni:kə nidde:vnu pəḷḷelya kayḷyačɛ poṭṭa:ri dovvorlɔ/ təggelɛ̃ pɔ:tə pinǰalɛ̃ əni:kə gurbǰe:čī pillɔ̃ bha:yər aylī/ gurbəǰi:yi pillɔ̃:yī sukha:nə rəbbi:lī/

Some where there was a sparrow and a crow. The crow collected dung and the sparrow collected wax. Both built houses. The crow said: 'let there be strong sunshine and let the house of the sparrow melt'. The sparrow said: 'let there be heavy rain and let the house of the crow be washed away.' When it became night, there came together the wind, the storm and the rain. The house of the crow was washed off. The crow, shivering with cold came running to the house of the sparrow and said: 'Sparrow, Sparrow, just open the door'. The sparrow said: 'Wait a little, O crow, let me come only after bathing my children'. After the lapse of a few moments, the crow said again: 'O sparrow, O sparrow, just open the door.' The sparrow said; 'wait, let me come after feeding my children'. Again the crow said: 'O sparrow, O sparrow, just open the door'. The sparrow said: 'wait, let me come after putting my children to bed.' When the crow called again, the sparrow opened the door.

Seeing the crow shivering with cold, the sparrow told him to sleep at the hearth. The crow said : ‘the hearth may fall.’ ‘Then sleep under the stair case. O crow,’ said the sparrow. The crow said : ‘the staircase may fall.’ ‘Then the sparrow said : ‘then you sleep under the cradle of my young ones, O crow.’ The crow was greatly pleased. The sparrow and the crow slept. After a few moments, the crow took out a young one of the sparrow and ate it. The sparrow asked, ‘O crow, what are you eating ?’ The crow said : ‘two grains of gram given to me by the old woman.’ The sparrow said : ‘Give me also two.’ The crow said ‘Alas, they are finished.’ Again the crow took one of the young ones of the sparrow and ate it. The sparrow again asked : ‘O crow, what are you eating ?’ The crow said : ‘two ground nuts given to me by the old woman.’ The sparrow asked : ‘give me also two, O crow,’ The crow said : ‘alas, they are finished.’ Thus the crow ate all the seven young ones of the sparrow, and he slept well. Getting up early in the morning, the sparrow went to take the young ones, but they were not there. The sparrow understood all things well. The sparrow took an iron bar and keeping it on coals made it very hot. When it became red, she took it out of the hearth and placed it on the belly of the crow who was sleeping. His belly was torn and the young ones of the sparrow came out. The sparrow and her young ones lived in happiness.

V

ekka gava:ntu e:ku rəkḍa byareli əssillɔ/ təggelya rəkḍaperya:ntu tɔ ekkə ki:ra:kə vəḍḍəyta:lɔ/ tya gavnčɛ rayya:kə e:ku keḷšančɔ əssillɔ/ rəyya:lɔ keḷšancɔ dikku:nu tɔ əhəmbhava:nə kərtə:na kha:lə khəyī na əssillɔ/ ekkə dissa ta:ṇɛ əsi:či vəččɛ veḷḷe:ri tya rəkḍa barellyalya perya:ntu ki:ra:kə ghu:ḍa:ntu gha:lnu dəvverla dikki:lɔ/ tya ki:ra:k ta:ṇɛ mo:lə **kellɛ̃**/ mo:lə əvsu:nu bya:ru ko:rnu ǰallepəra:nte:nə rəkḍa byarellya:nə ki:ra:kə ghu:ḍanthək-ku:nu bha:yr ka:ṇu keḷšənča:kə dillɔ/ ǰəllya:ri keḷšənča:nə

tya veḷe:ri saŋgi:lɛ̃ takka ki:ra:kə ghəllɔlɔ ghuḍu. yi ǰã:vka mho:ṇu/ ki:ra:kə bya:ru kellya:ri ki:ru nhəntə:na ghu:ḍu meḷna mho:ṇu rəkḍa byarelya:nə saŋgi:lɛ̃/ keḷšənčalɔ va:du itti əssillɔ mhəḷḷya:ri ki:ra:kə mo:lə saŋgu:čɛveḷe:ri ki:ra:-kə:yi ghu:ḍa:kəyi ko:rnu tɔ̃ ta:ṇɛ mo:lə saŋgillɛ mho:ṇu/ əssi va:du ǰavnča:kəni:kə təŋgeli tərka:yi ghe:vnu tɛ rəyyaləggi gellɛ/ doggalo:yi va:du ayku:nu ǰəllepəra:-ntenə ki:ru ghu:ḍusəyt keḷšənča:kə di:ṽŋka mho:ṇu rəyya:li kəlpə:na ǰəlli/ əssi ghuḍu:yi ghe:vnu keḷšənčɔ gellɔ/ vu:ṇɛ molla:kə ki:ru:yi ghu:ḍu:yi mɛḷḷɔ nhə:vɛ mho:ṇu takka vho:ḍu sənto:ṣu ǰəllɔ/ phəṭvəṇe:nə kərtə:na ghu:ḍu ghe:vnu gellelya keḷšənča:kə buddhi sikkɔ̃vka mho:ṇu rəkḍabyare:lyanə təvḷi:či ga:ṇṭi ghəlli/ ede:či di:s vəčča:kəni:kə rəkḍabyare:li keḷšənčalya əŋḍi:ntučɔḷḷɔ əni:kə teǰǰeləggi nĩvgilɛ̃/ məkka:yi miggelya ekə səŋgatya:kəyi kəppəṇi kaḍu:k uttu:lɛ duḍḍə dĩ:vka mho:ṇu/ keḷšənča:nə saŋgi:lɛ̃ a:ṭh ha:ṇɛ̃ dĩ:vka mho:ṇu/ murthəmə:či rəkḍab-yarelya:k kəppəṇi kəḷḷi/ te:pərante:nə rəkḍabyare:li ghərkəḍɛ gellɔ əni:kə təggelya bokḍa:kə ghe:vnu aylɔ/ əni:kə keḷšənčaləggi saŋgi:lɛ̃ təkka kəppəṇi ka:ḍi mho:ṇu/ rəyya:kə kəppəṇi kaḍča keḷšənčaləggi bokḍa:k kəppəṇi ka:ḍi mho:ṇu saŋlya:ri əvsətənɛ vɛ̃/ təkka aylɔ ko:pu əni:kə rəkḍabyarelyakəyi ghe:vnu tɔ rəyyaləggi gellɔ/ rəkḍabyarelya:nə saŋgi:lɛ̃ ta:ṇɛ vəččekə:ḍɛ səgḷya-kə:yi təǰǰeləggi ẽvčɔ bokko:ḍu təggelɔ vhoḷḷɔ səŋga:ti mho:ṇu/ keḷšənča:nə təggellya səŋgatya:kə kəppəṇi kaḍu:kə ku:li saŋgillelekha:nə bokḍa:kə ta:ṇɛ kəppəṇi ka:ḍka mho:ṇu rəyyali kəlpə:na ǰəlli/ kəlpəna təki:tə səkṭanče:yi mukka:ri rəyya:kə kəppəṇikaḍčɛ keḷšənča:nə bokḍa:kə kəppəṇi kaḍka ǰəlli/

In a village there lived a merchant dealing in wood. In the wood-shed he reared a parrot. There was a barber of the king of that country. Because he was the royal barber, due to his pride he was greatly puffed up. One day as he was going along, he saw the parrot kept in a cage in the wood-shed of the merchant. He fixed the price of the parrot. After fixing the price and making

a deal, the dealer in wood took the parrot out of the cage and gave it to the barber. At that time, the barber said that he also wanted the cage in which the parrot was put: 'If the deal pertains to the parrot, beside the parrot he will not get the cage', thus said the dealer in wood. The argument of the barber was that while telling the price of the parrot he had told the price for the parrot along with the cage. As an argument developed they took their dispute to the king. After having heard the arguments of both, the king gave the order that the parrot along with the cage should be given to the barber. Thus taking the cage with him, the barber went away. He felt great delight as he got at a low price both the parrot and the cage. The dealer in wood immediately made up his mind to teach a lesson to the barber who had gone taking the cage by means of a deceit. When a few days passed, the dealer in wood entered the shop of the barber and asked him: 'how much money will you take to cut the hair of me as well as my companion?' The barber said, 'he should give eight annas'. First the hair of the dealer in wood was cut. After that the dealer in wood went home and came bringing with him his goat and told the barber to cut its hair. Will it suit, if a barber who shaved the king, to be told to cut the hair of a goat? He became angry and he went to the king taking with him the dealer in wood. The dealer in wood said that the goat was his constant companion, as he accompanied him wherever he went. The king gave the order that he must cut the hair of the goat because he has told the wage for cutting the hair of his companion. As per the order, in the presence of everyone, the royal barber had to cut the hair of the goat.

VI

ekka dissa e:ku be:ḍu bhukke:nə kərtə:na kha:ṇəyi soddu:nu rannantulya:nə vəttalɔ/ əssi vəččeveḷe:ri ta:ṇɛ du:ra ekka rukka khəndya:ri e:ki pəkṣi bessəlli dikki:li/ kha:ṇə meḷḷɛ mho:ṇu aṭho:vnu ləggi:či ta:ṇɛ dhəṇuva:kə

do:ri voḍḍu:nu məndi:li čã:ndha:r əssilli e:ki bhali:yi kəḷḷi əni:k təǰǰa:nə kərtə:na tya pəkṣe:k ma:rnu ghəlli/ bha:li ləggukə:yi pəkṣi rukkamu:ṇa:ntu pəḷḷi/ be:ḍu dhəra:ri dha:vnu gellɔ thəŋga pəkṣe:k kəḷḷi əni:kə ləggi:či sanũ:či e:ku vuǰǰhɔ ko:rnu ta:ṇɛ tya pəkṣe:kə bhəǰǰu:kə ghəlli/ əssi ta:ṇɛ tya pəkṣe:kə bhəǰǰu:kə gha:lnu bɛssəllɛ veḷe:ri təkka svəlpə do:ḷɔ ləggəlɔ/ te:či veḷe:ri pəkṣe:čɛ̃ pərməḷa:nə kərtəna e:ku sorɔ:pu tya rukkača mu:ḷaləggičča ekka bi:ḷantulya:nə bha:yr aylɔ/ ittiki:či sərsəre:ta ayku:nu be:ḍu uṭṭaylɔ/ ǰəllya:ri sorpa:kə dikku:nu ta:ṇɛ du:ra so:rčɛ. murthəm təkka sorpa:nə čəbbi:lɔ əni:kə tɔ mellɔ/ ta:ṇɛ kha:lə poḍčɛ veḷe:ri təggelɔ dhonnu hətta:ntu thəkku:nu kha:lə pəḷḷɔlɔ sorpa:ča phoḍeri:či thombu:nu sorɔ:pu:yi mellɔ/ tɛ həddi:nə vəčča ekka kollya:nə hɛ̃ səggə dikku:kə təkka vho:ḍu sənto:ṣu ǰallɔ/ səggə kha:ṇə təka:či ǰəllɛ̃ mho:ṇu aṭhəylɛ̃/ əni:kə tɔ ləggi sərlɔ/ səggə mo:rnu pəḷḷelĩ ta:ṇɛ dikki:lĩ mənṣa:kə məggi:ri kha:vũ mho:ṇu aṭhəylɛ̃/ addyəmə:či dhəṇuva:čɛ təlva:ri əssillya rəktačɔ suva:du čovya mho:ṇu aṭhəylɛ̃ əni:kə levnča:kə arambilɛ̃/ levnta levntã dhoṇṇu voḍḍu:nu məndillya čəmma dorye:kə ta:ṇɛ gha:su marlɔ/ gha:su maru:kə əni:kə do:ri tuṇṭə:li/ dhoṇṇu ni:ṭu ǰa:vnu təǰǰɛ taḷya:ntu čɔḷḷɔ əni:kə tovo:yi mellɔ/ əssi əttyagrəha:čɛ̃ phə:ḷə takka meḷḷɛ̃/

One day a hunter was going through the forest, in search of food due to hunger. While he was going, he saw a bird sitting on a branch of a tree at some distance. Thinking that he had got some food, he tied the string to his bow by pulling it hard, took out an arrow which had a good edge and shot down the bird with it. Being hit with the arrow the bird fell down at the root of the tree. The hunter went there quickly took the bird and making a small fire nearby he placed the bird for roasting. While he sat there, roasting the bird he fell into a nap. At that very moment, by the smell of the bird, a serpent came out of the hole which was close to the root of the tree. Hearing that some rustling was there the hunter was awakened. But before he could get away at the sight of

the serpent, the snake bit him and he died. While he fell down, the bow fell down slipping from his hand and piercing exactly the blood of the serpent, killed the serpent as well. A fox, which was going that way saw all this, and felt great delight. He thought that all that food would belong to him and he went near it. He saw them all lying dead and thought that he should eat the man later. He thought that first of all he should taste the blood which was on the end of the bow and he began to lick it. While he was licking it he bit the bow string which was tightly pulled and tied to the bow. When he bit it, the string broke. The bow became straight and pierced his palate, and he also died. Thus he got the fruit of his excessive greed.

VII

e:kə čittə:ḷə e:ku kayḷɔ e:ku kollɔ əni:kə koḷsulsu:ṇɛ ekka rannantu rəbbu:nəssillī/ ekka dissa tī səggə:ṭəyī ekkəḍɛ ǰəllī əni:kə be:ḍanča hətta:ntu po:nəttillɛ̃ rəbbučə bəge:kə ǰa:vnu tanni čəvgani:yī avššaveḷe:ri ekmeka:ča saha:ya:kə pã:vka mho:ṇu kəra:rə kellɛ̃ / əssi ekmeka:kə saha:yu ǰəllya:ri təŋka koṇa:kə bhi:vənəttillɛ̃ sukha:n ǰhəyte kaḷã:kə rəbbuyə:t mho:ṇu tənni aṭhəylɛ̃/

ede:či di:s vəčča:kəni:kə tɛ̃ čittə:ḷə sosya:ŋkə dhoru:kə mho:ṇu ranna:ntu dəvvərlelya ekə bollya:ntu pəḷḷɛ̃/ ǰhəyte šrəm iǰǰa:vnu čoylyastəna:yī čitəḷa:kə təntu thəkku:nu suṇṭu:nu vəčča:kə ǰəlle:na/ tɛ̃ dikku:nu ta:ṇɛ bo:bə ghəlli/ bo:bə ghəlleli ayku:kəni:kə təggelɛ səŋgati teggə:yī kayḷɔ kollɔ əni:kə koḷsulsu:ṇɛ tya thəyya:ri pavlɛ / təŋgelya mu:rthəmə:lya kərara:kə ənusəriǰǰa:vnu tənni kəsi:yi ko:rnu təkka bha:yr so:ḍka mho:ṇu čitla:n tənčɛ pa:yə dho:rnu saŋgi:lɛ̃/ koḷsulsu:ṇya:kə čã: dha:r əssillɛ̃ dənta:ṇi bollɛ̃ dhəra:ri kətru:kə ǰəttə:nɛ dikku:nu səgṭani:yi təǰǰeləggi bollɛ̃ kətto:rnu čitəḷa:kə bha:yr soḍu:k saŋgi:lɛ̃/ ǰəllya:ri təkka vegḷẽ:či dissəlɛ̃/ ta:ṇɛ mənantu aṭhəylɛ̃/ səkkaṇi:či bollyačɔ dhənni ettɔlɔ əni:kə čitḷa:kə dimsi martɔlɔ/ čitəḷa:čɛ ma:msə səggə kha:vnu ǰəttə:ri təiǰǰ

həḍḍə̃ pu:ṇi:yĩ ƚevnča:kə məkka meḷtə:ni mho:ṇu/ əssi aṭho:vnu ta:ṇɛ̃ čitḷaləggi saŋgi:lɛ̃ tummi saŋgillɛ̃ šə:ri tə̃/ ǰəllya:ri a:ǰi ekadə:ši dikku:nu čəmma:nə kellelya bollya:kə ha:vɛ̃ apponṇa/ əni:kə phəllɛ̃ ǰəttã keddaṇa mho:ṇu čo:vnu du:ra vočču:nu bɛssəlɛ̃/ kollya:kə təggelɛ̃ su:trəm mənã ǰəllɛ̃ əni:kə kayḷyaləggi:yi čitḷaləggi:yi ǰavnu ta:ṇɛ e:ku upa:yu saŋgi:lɔ itti mhəḷḷya:ri səkkaṇi:či bollɛ̃ čõvča:kə dhənnya:nə yenaphuḍɛ čitḷa:nə mellelɛ məṭə:či po:ḍka əni:kə kayḷya:-nə təǰǰephəṭṭi:ri bɛssu:nu takka čo:nči marka mhoṇu:yi kollya:nə bo:bə ghalna phuḍɛ čitḷa:nə vuttavnu rənna:ntu dhã:vkayi:yi mho:ṇu/ phəllɛ̃ ǰavnča:kəni:kə bollyadhənni e:vnčɛ veḷe:ri kayḷɔ čitḷa:kə čo:nči marta dikku:nu ta:ṇɛ aṭhəylɛ̃ čittə:ḷə mellɛ̃mho:ṇu/ ta:ṇɛ ləggi evnča:kəni:kə kayḷɔ ubbu:nu vočču:nu ekka rukka:ri bɛssə:lɔ/ bollɛ̃ nisra:vnu dhənnya:nə čitḷa:kə ka:ṇu bha:yər nidda:ylɛ̃/ əni:kə bollɛ̃ məndu:k ara:mbilɛ̃/ tɛ veḷe:ri kollya:nə ghəlli e:ki bo:bə/ čittə:ḷə vuṭṭa:vnu rənnantu:yĩ dhavlɛ̃/ čittə:ḷə dhavnta dikku:kəni:kə dhənnya:nə piŋga:rtə ka:ṇu ghəllɔ gu:ḷɔ/ gu:ḷɔ ləggu:nu čittəḷa:kə khã:vnčɛ aše:nə bɛssəllɛ̃ koḷsulsu:ṇɛ mo:rnu pəḷḷɛ̃/

There lived in a forest a deer, a crow, a fox and a wolf. One day they all came together and they made an agreement that all four should come to the help of each other when in need, in order not to fall in the hand of the hunters. They thought that if they became helpful to each other, they would have no fear from any one and would live for a long time in happiness.

When a few days passed, the deer fell into a net placed in the forest, in order to catch rabbits. Trying hard and seeing it, the deer could not get free from it. Knowing it, it wailed. Hearing its cry, all its three friends the crow, the fox and the wolf came to that place. The deer, taking hold of their feet, requested that somehow they should free him, according to the agreement which they had already formed. As the wolf could cut the net

quickly with his teeth which had sharp edges, all requested him to free the deer by cutting the net. But he thought otherwise. He thought in his mind: 'In the morning the owner of the nest will come and kill the deer. Even if all the flesh of the deer is eaten up, I shall at least get its bones to lick'. Thus thinking, he told the deer: 'what you say is true. But today being the day of fasting, I shall not touch the net made of a hide'; and waiting for the morning to dawn, he went away and sat there. The fox recognised its plan and going to the crow and the deer, he told them a plan as follows. Early in the morning when the owner comes to inspect the net, the deer should lie down as if dead and the crow should sit on its back and peck it with its beak, and when the fox gives out a cry, the deer should get up and run into the forest. When it was morning and when the owner of the net came, he saw the crow pecking at the deer. He thought that the deer was dead. When he came near, the crow went flying and sat on a tree. The owner loosened the net and taking out the deer placed it outside. He began to roll the net. At that very moment the fox raised a cry, and the deer got up and ran into the forest. Seeing the deer running away, the owner took the gun and fired a shot. Hit by the bullet, the wolf, which was sitting there with the hope of eating the deer, fell dead.

VIII

ekka tə:ḷya:ntu pa:vsa kala:veḷe:ri ǰhaytyɔ massəḷḷyɔ əssillyɔ/ vɔttəkala:kə tya təḷḷyantu:lɛ̃ vudda:kə devnta təssi:či təntu:lyɔ massəḷḷyɔ vu:ṇɛ ǰa:vnu əylyɔ/ ekka dissa e:kə ḍho:ŋkə təǰǰa paḍi:kə bɛssu:nu rəḍta masəḷya:ni dikki:lɛ̃/ ittya:kə ḍhoŋka tũ əssi rəḍta mho:ṇu tanni nĩvgi:-lɛ̃/ ḍhoŋka:nə saŋgi:lɛ̃ ha:võ ǰhayti vərṣõ ǰa:vnu həŋga ettã/ di:sə vəttə təsi:či həŋgačɛ miggelɛ səŋga:ti vu:ṇɛ vu:ṇɛ ǰa:vnu etta:yi/ əni:kə ha:vɛ̃ pha:yi pərã enaphuḍɛ əttõ həŋga dikku:kə evnčɛ səri dikku:kə ẽvna:mu: mho:ṇu məkka vho:ḍu mənsta:pu əssə/ tɛ̃ dikku:nu tõ ha:võ

rəḍtā mho:ṇu/ əssi tī səggəṭə:yī dhəra:ri mərtə:ni mho:ṇu taŋka dissu:kəni:kə taŋka bhəyyə ǰəllɛ̃ əni:kə təŋka kəssi:yi ko:rnu rəkṣiččə ko:rka mho:ṇu ḍhoŋkaləggi saŋgi:lɛ̃/ ḍhoŋka:nə tənčeləggi saŋgi:lɛ həŋgə thəkku:nu do:ni məylə bəḍka:nə vhoḷḷɛ e:kə təḷa:k əssə thəŋga gellya:ri tũ:vka səgṭa:ŋkə:yi sukha:nə rəbbuyə:t/ ǰəllya:ri səgṭa:ŋkə:yi eksani:či vəčča:kə ǰavna/ ha:võ disdi:s əssi:ṇa:nə vəttã dikku:nu ekka pəvṭi:kə ekkə məsḷe lekha:nə ha:võ vho:rnu thəŋga soḍi:nə mho:ṇu/ hɛ̃ ayku:kə:yi səgṭā:kə:yi sənto:ṣu ǰəllɔ/ ḍhoŋka:nə ekke:kə phənta e:vṇu ekke:kə masḷe:kə čo:nči:ntu ka:ṇu vhoru:kə arambilɛ̃/ təḷya:ntu thəkku:nu masḷe:kə ka:ṇu du:ra ekka phətra:ri vho:rnu dovvo:rnu khavə:p tõ əssillɛ̃ ḍhoŋka:nə/ əssi ede:či di:s vəčča:kəni:kə tya tə:ḷyātu ba:ki vərlelya masḷyã:kə səmšə:yu dissəlɔ/ tɔ səmšo:yu dhu:ra korčɛ bəge:kə ǰavnu tya dissa tya tə:ḷya:ntulɔ e:ku kurlɔ ḍhoŋkaləggi vəčča:kə bha:yər sərlɔ/ masḷe:kə čonči:ntu ka:ṇu vho:rɛmə-ṭə:či kurlya:kə vhoru:kə ǰavna dikku:nu tuǰǰə gõvṭe:kə pəkḍi ghe:vnu pəḍtā mho:ṇu saŋgi:lɛ̃ əni:kə tɔ ḍhoŋkača gõ:vṭe:kə pəkḍi ghe:vnu pɔḷḷɔ/ masḷyã:kə khã:včɛ məṭə:či kurlyakə:yi khã:vka mho:ṇu aṭho:vnu ḍhoŋkə kedna:yi bɛssu:ča phətra:ri vočču:nu bɛssəlɛ̃ əni:kə kurly:kə kha:lə dẽvča:kə saŋgi:lɛ̃/ phətra:ri pəḷḷelɛ masḷe:čɛ kanṭɛ dikku:kə kurlya:kə kayrī mənã ǰəllī/ təvḷi:či ḍhoŋkača gõvṇṭe:kə gha:su ma:rnu ta:ṇɛ təkka dimsi marlɛ̃/

Many fish lived in a tank at the time of the rainy season. In the summer season, as the water of that tank diminished, the fish therein became fewer and fewer. One day the fish saw a crane sitting on the bank of the tank and weeping. They asked him, 'O crane, why are you weeping?' The crane said: 'since many years I come here. As days pass by, my friends here become fewer and fewer. And when I shall come tomorrow or day after, even those who are seen here now, will not be seen, so I feel a great sorrow; and hence I am weeping, seeing them.' As they thought that all of them would soon die

in the same manner, they were afraid and they told the crane to rescue them in some way. The crane told them: 'there is a huge tank two miles to the north from here. If you go there, you all can live happily. But all of you cannot go at the same time. As I go daily along this way, I shall take one fish per trip and leave it there'. Hearing this all of them were delighted. Every time the crane came, took a fish and started carrying it in its beak. Picking the fish from the tank and carrying it far off, and placing it on a stone, the crane used to eat it. Thus when some days passed in this manner, the fish which were left in the tank began to feel doubt. In order to clear the doubt, that day a crab from the tank went out to accompany the crane. As it was not possible to carry the crab by taking it in the beak as a fish, the crab said that it would lie down catching its neck, and it lay catching the neck of the crane. Thinking that he should eat the crab as he ate the fish, the crane went to the stone on which he daily sat, and sitting on it, he told the crab to get down. Seeing the scales of the fish on the stone, the crab understood the matter. At that very moment, he bit the neck of the crane and killed it.

CHAPTER IV

SENTENCES

Note.—The phonemes included in the brackets are lost in rapid speech.

1.	This is a dog.	hɛ̃ e:k(ə) su:ṇɛ̃ tə̃
2.	There are two dogs.	thəŋga doggə ǰa:ṇə su:ṇī əssəyi
3.	There are three dogs.	thəŋga teggə ǰa:ṇ(ə) su:ṇī əssəyi
4.	Here is a cat.	həŋga e:k(ə) məǰǰə:r(ə) əssə
5.	Here are two cats.	həŋga doggə ǰa:ṇ(ə) məǰǰ-ə:rə̃ əssəyi
6.	Here is a dog and a cat.	həŋga e:k(ə) su:ṇe:y(i) məǰǰərə:y(i) əssə
7.	The dog barks at the cat.	su:ṇɛ̃ məǰra:k(ə) bhoŋ-ki:ta
8.	The dog barks.	su:ṇɛ̃ bhoŋki:ta
9.	Dogs bark.	su:ṇī bhoŋkta:yi
10.	This is a house.	hɛ̃ e:k(ə) ghə:r(ə) tə̃
11.	There are two houses.	thəŋga do:ni ghə:rə̃ əssəyi
12.	This is my house.	hɛ̃ miggel(ɛ̃) ghə:r(ə) tə̃
13.	These are my houses.	hī miggel(ī:) ghə:rə̃ tə̃
14.	His house.	təggelɛ̃ ghə:rə
15.	His houses.	təggelī ghə:rə̃
16.	Your (sg) house.	tuggelɛ̃ ghə:rə
17.	Your (sg) houses.	tuggelī ghə:rə̃
18.	I am in my house.	ha:və̃ miggelɛ̃ ghərkəḍ(ɛ̃) tə̃ əssə
19.	Go to my house.	miggelya ghə:rkə:ḍɛ və:č
20.	My house is small.	miggəlɛ̃ ghə:r(ə) sa:n(ə) tə̃
21.	These are five houses.	hī pa:nč(ə) ghə:rə̃ tə̃

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22.	This is a small cart.	hi e:k(i) sa:ni bha:ṇḍi tɔ̃
23.	These are two big carts.	yhɔ do:ni vhoḷḷyɔ bhaṇḍyɔ tɔ̃
24.	This is my book.	yhɔ miggelɔ bu:ku tɔ̃
25.	I have two books.	məkka do:ni bu:k(ə) əssəyi
26.	My books are here.	miggelɛ bu:k(ə) həŋga əssəyi
27.	I am in my cart.	ha:vɔ̃ miggelya bhəṇḍi:r(i) tɔ̃ əssə
28.	Go to my cart.	miggelya bhəṇḍiləggi və:č
29.	Bring my book here.	miggelɔ bu:ku həŋ g(a) (h)a:ḍi
30.	He is my father.	tɔ miggelɔ bəppa tɔ̃
31.	He is my son.	tɔ miggelɔ pu:tu tɔ̃
32.	I have one son.	makka e:ku pu:t(u) əssə
33.	I have two sons.	makka doggəǰa:ṇ(ə) pu:t(ə) əssəyi
34.	I have three sons.	makka teggəǰa:ṇ(ə) pu:t(ə) əssyi
35.	My son is in the house.	miggelɔ pu:t(u) ghərkəḍ(ɛ) əssə
36.	My sons are in the house.	miggelɛ pu:t(ə) ghərkəḍ(ɛ) əssəyi
37.	My son has come.	miggelɔ pu:t(u) aylɔl(ɔ) əssə
38.	My sons have come.	miggel(ɛ) pu:t(ə) aylɔl(ɛ) əssəyi
39.	His son.	təggelɔ pu:tu
40.	His sons.	təggel(ɛ) pu:t(ə)
41.	His sons are here.	təggel(ɛ) pu:t(ə) həŋg(a) əssəyi
42.	Your son is here.	tuggel(ɔ) pu:t(u) həŋg(a) əssə
43.	Your sons are here.	tuggel(ɛ) pu:t(ə) həŋg(a) əssəyi

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44. Your sons are in the house. tuggel(ε)p:eʞɹeɥƃ (e)ʇ:nd (ε) əssəyi
45. She is my mother. ti miggel(i) amma tə̃
46. She is my daughter. ti miggeli dhu:v(ə) tə̃
47. I have one daughter. makka e:ki dhu:v(ə) əssə
48. I have two daughters. makka doggiǰaṇyɔ dhuvvɔ əssəyi
49. I have three daughters. makka teggiǰaṇyɔ dhuvvɔ əssəyi
50. My daughter is in the garden. miggeli dhu:və toppant(u) əssə
51. His daughters. təggelyɔ dhuvvɔ
52. His daughters are here. təggelyɔ dhuvvɔ həŋg(a) əssəyi
53. Call your daughter. tuggelya dhuvve:k vuḷdi
54. Is she your sister? ti tuggeli bhə:yṇi vε
55. No, she is my daughter. nhəyĩ, ti miggeli dhu:və tə̃
56. My brothers and sisters are in the house. miggelε bha:vəyi bhəyṇyɔ:yi ghəra:nt(u) əssəyi
57. He has three children. takka teggəǰa:ṇ(ə) čerḍu:vɔ̃ əssəyi.
58. His children are young. təggelĩ čerḍu:vɔ̃ sannɔ̃ tɔ̃
59. Where are your children? tuggelĩ čerḍu:vɔ̃ khɔ̃:yi
60. My children are in the school. miggelĩ čerḍu:vɔ̃ sku:la:nt(u) əssəyi
61. My son has gone to school. miggel(ɔ) pu:tu sku:la:nt(u) gelloiəssə
62. My two brothers are young. miggelε doggəǰa:ṇə bha:və sa:nə tɔ̃
63. My brother is young. miggelɔ bha:vu sa:nu tɔ̃
64. Here is her son. tiggelɔ pu:tu həŋg(a) əssə
65. Their sons are also here. təŋgel(ε) puttə:yi həŋg(a) əssəyi

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66.	My hand.	miggelɔ ha:tu
67.	My hands.	miggelɛ ha:tə
68.	Your foot.	tuggelɛ̃ pa:vlə
69.	Your feet.	tuggeḷĩ pavlə̃
70.	Our book.	ã:vgelɔ bu:ku
71.	Our books.	ã:vgelɛ bu:kə
72.	His servant.	təggelɔ dənde:li
73.	His servants.	təggelɛ dənde:li
74.	Their house.	təŋgelɛ̃ ghə:rə
75.	Their houses.	təŋgelĩ ghərə̃
76.	Her work.	tiggelɛ̃ dəndə
77.	Her eyes.	tiggelɛ do:ḷɛ
78.	The hand of the child.	čerḍa:l(ɔ) ha:tu
79.	The hands of the child are small.	tya čerḍa:lɛ ha:tə sa:nə tə̃
80.	His field.	təggelɔ gəddɔ
81.	His baskets.	təggelɛ khɔṭṭɛ
82.	Her basket.	tiggelɔ khɔṭṭɔ
83.	I see you.	makka tũ dikku:yetta
84.	We see you.	ã:vka tũ dikku:yetta
85.	You (sg.) see me.	tukka ha:və̃ dikkuyettã
86.	You (sg.) see us.	tukka həmmi dikkuyetta:yi
87.	He sees me.	tukka ha:və̃ dikkuyettã
88.	She sees me.	tik(k) a ha:və̃ dikkuyettã
89.	The child sees him.	tɔ čerḍa:k(ə) dikkuyetta
90.	The child sees her.	ti čerḍa:kə dikkuyetta
91.	They see me.	taŋka ha:və̃ dikkuyettã
92.	They see you.	taŋka tũ dikku:yetta
93.	I see him.	mak(k)a tɔ dikku:yetta
94.	I see her.	makka ti dikkuyetta
95.	I see it.	makka tɛ̃ dikkuyetta
96.	I see them.	makka tĩ dikkuyetta:yi
97.	You (pl.) see him.	tumka tɔ dikkuyetta
98.	You (pl.) see her.	tumka ti dikkuyetta
99.	I come here.	ha:və̃ həŋga ettã
100.	We come here.	ammi həŋg(a) etta:yi
101.	You (sg.) come here.	tũ həŋg(a) etta

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102.	You (Pl.) come here.	tummi həŋg(a) etta:yi
103.	He comes to me.	tɔ mijjeləggi etta.
104.	She comes to our house.	ti ãvgel(ɛ) ghərkə:ḍɛ etta
105.	They come to school.	tĩ sku:la:nt(u) etta:yi
106.	The child comes here.	tɛ̃ čerḍũ həŋg(a) etta
107.	The children come to the garden.	tɛ̃ čerḍu:vɔ̃ toppa:nt(u) etta:yi
108.	I go there	ha:vɔ̃ thəŋga vəttã
109.	We go there.	ammi thəŋg(a) vətta:yi
110.	You (Sg.) go there.	tũ thəŋg(a) vətta
111.	You (Pl.) go there.	tummi thəŋga vətta:yi
112.	He goes there.	tɔ thəŋga vətta
113.	She goes there.	ti thəŋga vətta
114.	They go to the field.	tĩ gəddya:nt(u) vətta:yi
115.	I go to the house.	ha:vɔ̃ tya ghərkə:ḍɛ vəttã
116.	We stop here.	ammi hə ga rəbta:yi
117.	The leaves fall from the tree.	pəllɛ rukka:ri thəkku:n(u) pəḍta:yi
118.	The bird sits on the tree.	pəkṣi rukka:ri bɛssə:ta
119.	He sleeps under the tree.	tɔ rukka:čɛ ponda:kə nidde:ta
120.	He hits the bird.	tɔ pəkṣe:k(ə) marta
121.	The birds fly.	pəkṣyɔ ubta:yi
122.	The animals are in the field.	mrə:gɔ̃ gəddya:nt(u) əssəyi
123.	The cows are grazing.	gayyɔ čərta:yi
124.	The cows give milk.	gayyɔ du:d(ə) ditta:yi
125.	We milk the cow.	ammi ga:yk(ə) dha:r(ə) kaḍta:yi
126.	We ride the horse.	ammi ghoḍya:k(ə) dhəvṇḍayta:yi
127.	They jump over the fence.	tɛ võ:yĩ uḍki marta:yi
128.	The child falls down.	čerḍũ kha:lə pəḍta
129.	He stands there.	tɔ thəŋga rəbbə:ta
130.	He goes to the house.	tɔ ghərkə:ḍ(ɛ) vətta

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131.	The child is sitting there.	tɛ̃ čerdũ thəŋga bɛssəlyã
132.	What do you eat ?	tũ ittiki khətta
133.	I eat bread.	ha:və̃ brəḍḍə tə̃ khəttã
134.	How many children have you ?	tukka uttu:lĩǰa:ṇ(ə) čer-ḍuv:ə̃ əssə:yi
135.	I have three children.	makka teggəǰa:ṇ(ə) čer-ḍu:və̣̃ əssə:yi
136.	What is your name ?	tuggelɛ̃ nã:və̃ ittiki
137.	My name is	miggelɛ̃ nã:və̃....
138.	How old are you ?	tuk(ka) itti pra:y(i) əssə
139.	I am fifty years old.	makka pənna:s(u) vərṣə̃ əssə:yi
140.	When do you get up ?	tũ uttu:l(ya) vəra:ri ki vuṭṭavə:pə
141.	I get up at 6 o'clock.	ha:və̃ sə vəra:ri uṭṭaytã
142.	Where do you live ?	tũ khəntəyī ki rəbbə:ta
143.	I live in the village.	ha:və̃ gava:nt(u) rəbbə:tã
144.	What do you do ?	tũ itti kərta
145.	I work in the field.	ha:və̃ gəddya:ntu dəndə kərtã
146.	I work in the other village.	ha:və̃ tya əniye:k(ə) gav-a:ntu dənd(ə) kərtã
147.	I am here.	ha:və̃ həŋg(a) əssə
148.	We are here.	əmmi həŋg(a) əssə:yi
149.	You (Sg.) are here.	tũ həŋg(a) əssə
150.	You (Pl.) are here.	tummi həŋg(a) əssə:yi
151.	He is here.	tɔ həŋg(a) əssə
152.	She is here.	ti həŋg(a) əssə
153.	It is here.	tɛ̃ həŋg(a) əssə
154.	They are here.	tɛ həŋg(a) əssə:yi
155.	I am tall.	ha:və̃ di:gu tə̃
156.	You are tall.	tũ di:gu tə̃
157.	She is tall.	ti di:gi tə̃
158.	He is tall.	tɔ di:gu tə̃
159.	We are tall.	əmmi diggə̃ tə̃
160.	They are tall.	tɛ diggə̃ tə̃

161.	It is tall.	tɛ̃ di:gə tɔ̃
162.	The tree is tall.	tɔ ru:k(u) vho:ḍu tɔ̃
163.	The hill is high.	tɔ kunnɔ vho:ḍu tɔ̃
164.	The man is tall.	tɔ dəddu:lɔ di:gu tɔ̃
165.	Those men are tall.	tɛ dəddu:lɛ di:gə tɔ̃
166.	That man is fat.	tɔ dəddu:lɔ tho:ru tɔ̃
167.	That girl is lean.	ti čelli soppu:ri tɔ̃
168.	That man is short.	tɔ dəddu:lɔ sa:nu tɔ̃
169.	This man is blind.	yɔ dəddu:lɔ kurḍɔ tɔ̃
170.	The woman is blind.	ti ba:ylə kurḍi tɔ̃
171.	He is lame.	tɔ thɔṇṭɔ tɔ̃
172.	She is wise.	ti budhvənti tɔ̃
173.	The boy is deaf.	tɔ čellɔ keppɔ tɔ̃
174.	The boy is lazy.	tɔ čellɔ alsɔ tɔ̃
175.	The girl is clever.	ti čelli budhvənti tɔ̃
176.	The good girl.	ti ča:ŋgi čelli
177.	The good boy.	tɔ ča:ŋgu čellɔ
178.	The good boys.	tɛ ča:ŋgə čellɛ
179.	The good girls.	tyɔ čaŋgyɔ čellyɔ
180.	The small child.	tɛ̃ sa:nə čerḍũ
181.	The small children.	tĩ sannə čerḍu:vɔ̃
182.	The big book.	tɔ vho:ḍu bu:ku
183.	The big books.	tɛ vho:ḍə bu:kə
184.	The white house.	tɛ̃ dhə:vɛ̃ ghə:rə
185.	The white horses.	tɛ dhə:vɛ gho:ḍɛ
186.	The dark cloud.	tɛ̃ ka:ḷɛ̃ me:ghə
187.	The dark clouds.	tĩ ka:ḷĩ meghɔ̃
188.	The green leaf.	tɔ pəčču:vɔ pəllɔ
189.	The green leaves.	tɛ pəččuvɛ pəllɛ
190.	The large house.	tɛ̃ vhəḷḷɛ̃ ghə:rə
191.	The large houses.	tĩ vhəḷḷĩ ghərɔ̃
192.	The beautiful village.	tɔ ča:ŋgu gã:vu
193.	The beautiful villages.	tɛ ča:ŋgə gã:və
194.	This story is good.	yi ka:ṇi ča:ŋgi tɔ̃
195.	These stories are good.	yhɔ kaṇyɔ čaŋgyɔ tɔ̃
197.	Come here.	həŋga yɔ

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198.	Go there.	thəŋga və:č
199.	Bring some water.	yeddε̃ vudda:k(ə) ha:ḍi
200.	Call him.	takka vuḷdi
201.	Sit down.	bε:sə
202.	Stand up.	ubbi ra:bə
203.	Speak slowly.	səntə vulləyi
204.	Tell me a story.	makka e:ki ka:ṇi saŋgə
205.	Break it.	mo:di tε̃
206.	Take it.	ka:ḍi tε̃
207.	Hold it.	dhə:ri tε̃
208.	Keep it down.	tε̃ kha:lə dhə:ri
209.	Lift it up.	tε̃ vu:nčə ubba:ri
210.	Read the book.	tɔ bu:ku va:či
211.	Write the words.	ti vuttə:rə̃ bərə:yi
212.	Come to school.	sku:ḷa:nt(u) yɔ
213.	Go home.	ghə:rkə:ḍε və:č
214.	Bring back the book.	tɔ bu:ku pərtu:nu ha:ḍi
215.	Call your brother.	tuggelya bhava:kə vuḷdi
216.	Sit down on the ground.	bhũyče:ri bε:sə
217	Stand on the bench.	baŋka:ri ra:bə
218.	Speak a word.	e:kə vuttə:rə vullə:yi
219.	The dog is here.	su:ṇε̃ həŋg(a) əssə
220.	The dog is there.	su:ṇε̃ thəŋg(a) əssə
221.	The book is below the table.	bu:ku meǰǰa(čε) ponda:k əssə
222.	The book is on the table.	bu:ku meǰǰa:r(i) əssə
223.	The sky is above.	məḷə:b(ə) vu:nč(ə) əssə
224.	The earth is below.	bhu:yī kha:l əssə
225.	The tree is on this side.	tɔ ru:ku əyletantu əssə
226.	The tree is on that side.	ru:ku pεlletantu əssə
227.	The tree is yonder.	tɔ ru:ku u:thəŋga əssə
228.	I am far from the tree.	ha:və̃ rukkaləggi əssə
229.	I am close to the tree.	ha:vε̃ rukkaləggi thəkku:-nu du:rə tə̃ əssə
230.	I am close to the tree.	havə̃ rukkaləggi:či əssə
231.	He is away.	tɔ du:rə tə̃ əssə
232.	We (F.) went away.	ammi dhu:ra gellī

233.	He went up.	tɔ vu:nčə gellɔ
234.	He came down.	tɔ kha:lə aylɔ
235.	I fell down.	ha:vɔ̃ kha:lə pɔḷḷɔ̃
236.	Air is every where.	va:rɛ̃ səgḷya:kəyi əssə
237.	He is nowhere.	tɔ khə:yī na
238.	I looked for it every where.	ha:vɛ̃ tɛ̃ səggəkəḍəyi soddi:lɛ̃
239.	I found it nowhere.	na:vɔ̃ tɛ̃ khɔ̃:yi dikkill(ə) na
240.	Come in.	bhittə:ri yɔ
241.	Go out.	bha:yərə və:č
242.	Step on the stone.	phətra:ri čə:ḍə
243.	Go round.	dhuvvə:ḷi ka:ḍi
244.	Jump over the fence.	vɔ̃:yī vuḍki ma:ri
245.	Creep below the cart.	bhəṇḍi:(čɛ) ponda:kə čo:rnu və:č
246.	The bird is in the cage.	ti pəkṣi ghu:ḍantu əssə
247.	The bird is on the tree.	ti pəkṣi rukka:ri əssə
248.	The bird is in the nest.	ti pəkṣi ghu:ḍantu əssə
249.	A big basket.	e:ku vhɔḷḷɔ khɔṭṭɔ
250.	The basket is big.	tɔ khɔṭṭɔ vho:ḍu tɔ̃
251.	Hard wood.	nibbo:ru ru:ku
252.	The wood is hard.	ru:ku nibbo:ru tɔ̃
253.	A large leaf.	e:kə vhɔḷḷɛ̃ pa:nə
254.	The leaf is large.	pa:nə vhɔḷḷɛ̃ tɔ̃
255.	A big fruit.	e:kə vhɔḷḷɛ̃ phə:ḷə
256.	The fruit is green.	tɛ̃ phə:ḷə pəčču:vɛ̃ tɔ̃
257.	A red flower.	e:kə təmbi:ḍɛ̃ phu:lə
258.	A flower is red.	e:kə phu:lə təmbi:ḍɛ̃ tɔ̃
259.	A small room.	e:kə sa:nə ku:ḍə
260.	The room is small.	tɛ̃ ku:ḍə sa:nə tɔ̃
261.	The dirty hand.	tɔ ka:ḷɔ ha:tu
262.	The hand is dirty.	tɔ ha:tu ka:ḷɔ tɔ̃
263.	I came yesterday.	ha:v ka:li aylɔ
264.	We came yesterday.	ammi ka:li aylī
265.	He killed the bird yesterday.	ta:ṇɛ ka:li pəkṣe:k dimsi marli

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266.	I am coming.	ha:vɔ̃ ettā
267.	He is killing the bird.	tɔ tya pəkṣe:kə dimsimarta tɔ̃
268.	I shall come tomorrow.	ha:vɔ̃ pha:yi ye:nə
269.	He will kill the bird tomorrow.	tɔ tya pəkṣe:k pha:yi dimsimarlɔlɔ
270.	I come every day.	ha:vɔ̃ disdi:s yettā
271.	He always kills the bird.	tɔ pəkṣe:k kedna:yi dimsimarta
272.	I may come.	ha:vɛ̃ yevyə:t
273.	He may kill the bird.	ta:ṇɛ pəkṣe:k dimsimaryə:t
274.	I should come.	ha:vɛ̃ yẽ:vka
275.	He should kill the bird.	ta:ṇɛ tya pəkṣe:k dimsima:rka.
276.	I ought to come.	ha:vɛ̃ yẽ:vka
277.	He ought to write a book.	ta:ṇɛ e:ku bu:ku borõ:vka
278.	I want to come.	makka yẽ:vka
279.	He wants some money.	takka edo:či duḍḍu ǰa:vka
280.	I like to come.	makka yẽ:vka mho:ṇu əssə
281.	He likes to eat fruit.	takka phə:ḷə khā:vka mhoṇu əssə
282.	I came before you (came).	ha:vɔ̃ tuǰǰakə:yi murthəmə aylɔ̃
283.	He did the work before he did.	ta:ṇɛ tuǰǰakə:yi murthə:mə tɛ̃ dəndə kellɛ̃
284.	Who will come with me?	miǰǰeləggi kɔ:ṇə yetta:nɛ̃
285.	I shall come.	ha:vɔ̃ ye:nə
286.	My brother will come.	miggelɔ bha:vu yettɔlɔ
287.	When are you going?	tũ kedda:ṇə ki vetta
288.	We shall go tomorrow.	ammi pha:yi vəttə:ni
289.	When did he come?	tɔ kedda:na aylɔ
290.	It is well that he came.	tɔ aylɔlɔ ča:ŋgə ǰəllɛ̃
291.	Go and come back.	vəččuːnu yɔ
293.	I am not going.	ha:vɔ̃ vəččənā

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294.	I shall not go.	ha:vɛ̃ vəččunna
295.	Why are you not going?	tũ vəččəna ittya
296.	Why should I go?	ha:vɛ̃ ittya:kə vəččuka
297.	I shall go after he comes.	ha:vɔ̃ ta:ṇɛ ye:vnu ǰəttə:ri vəččə:nə
298.	I shall go if he comes.	tɔ yettə ǰəllya:ri ha:vɔ̃ vəččə:nə
299.	You must go.	tu:vɛ̃ vəččuka
300.	What did you say?	tu:vɛ̃ itti saŋgillɛ̃
301.	I told you to come.	ha:vɛ̃ tukka evnča:kə saŋgillɜ
302.	I said nothing.	ha:vɛ̃ ka:yĩ saŋgillɛ̃ nə
303.	How shall I speak?	ha:vɛ̃ kəssi vullo:vŋka
304.	You should say thus.	tu:vɛ̃ əssi sa:ŋka
305.	What is this called?	hakka itti mhəṇta:yi
306.	Who is he?	tɔ kɔ:ṇə ki
307.	Where does he come from?	tɔ khəntə:yi thəkku:nu ki yetta
308.	Who are those men who have just come?	tə əttɔ̃ aylelɛ dəddu:lɛ kɔ:ṇəki
309.	They are merchants.	tɛ byare:li tɔ̃
310.	Do not say thus.	əssi saŋgu: nəkka
311.	These are not good words.	hĩ ča:ŋgə uttə:rɔ̃ nhə:yĩ
312.	What is that?	tɛ̃ itti ki
313.	That is a house.	tɛ̃ e:kə ghə:rə tɔ̃
314.	Whose house is that?	tɛ̃ kɔna:lɛ̃ ghə:rə ki
315.	It is mine.	tɛ̃ miggelɛ̃ tɔ̃
316.	That house is to be sold.	tɛ̃ ghə:rə vikku:kə tɔ̃
317.	What will you give for it.	tũ takka itti dittɔlɔ
318.	You stay here, I shall go.	tũ həŋga ra:bə ha:və vəččə:nə

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319.	Look at him.	takka čo:yi
320.	I cannot do this work.	hɛ̃ miǰǰa:kə koru:kə ǰa:-vna
321.	They will ask me.	tĩ miǰǰeləggi niŋgi:tə:ni
322.	They may ask me.	tanni miǰǰeləggi niŋguyə:t
323.	I have nothing with me.	miǰǰeləggi ka:yĩ nə
324.	I made it myself.	tɛ̃ havɛ̃:či tɔ̃ kellelɛ̃
325.	You may go, I shall stay.	tu:vɛ̃ vəččə:t ha:vɛ̃ rəbbə:-nə
326.	I shall not leave you alone.	ha:vɛ̃ tukka eklo:či soṇṇa
327.	Can you do it?	hɛ̃ tuǰǰa:k koru:k ǰətta:nɛ̃ vɛ̃
328.	We cannot do it.	hɛ̃ əmča:n koru:k ǰavna
329.	Every one went there.	səggə:ṭəyi thəŋga gellĩ
330.	Every thing is lost.	səggə:ṭəyi senḍu:n gellɛ̃
331.	All those you have called have come.	tu:vɛ̃ vulḍi:lĩ səggə:ṭəyi aylelĩ əssəyi
332.	I came last of all.	ha:vɔ̃ səgṭače:yi maglya:n aylɔ
333.	He is the eldest son.	tɔ tɔ̃ vhɔḷḷɔ pu:tu
334.	Invite them all for meals.	taŋka səgṭãkə:yi ǰevnča:k vulḍi
335.	It is done.	tɛ̃ kellɛ̃
336.	It may happen.	tɛ̃ ǰavyə:t
337.	It has happened.	tɛ̃ ǰəllɛ̃
338.	It is impossible.	tɛ̃ sa:dhyə nhə:yĩ
339.	It is night.	əttɔ̃ ra:ti tɔ̃
340.	Where do you live?	tũ khəntə:yi ki rəbbə:ta
341.	Where have you been during the night?	tũ rətti khəntə:yi əššillɔ
342.	The house I live in, is a large one.	ha:vɛ̃ rəbbu:čɛ̃ ghə:rə vhɔḷḷɛ̃ tɔ̃
343.	Are they at home?	tĩ ghərkə:ḍɛ əssə:yi vɛ
344.	Let them all come.	tĩ səggəṭə:yi yevo:yi

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345.	Let it remain.	tɛ̃ rəbbɔ
346.	You must not remain here.	tu:vɛ̃ həŋga rəbbu:kə pa:na
347.	Do not tell lies.	phəṭṭi saŋgu:nəkka
348.	Not that one but this.	tɛ̃ nhə:yĩ yhɛ̃
349.	This is not good, give me that.	hɛ̃ ča:ŋgə nhə:yĩ, makka tɛ̃ di
350.	Besides this I want some thing else.	hɛ̃ nhəntə:na makka veggəḷɛ ekku:ṭə ǰã:vka
351.	I want some more.	makka edẽ:či ləgge:n ǰã:vka
352.	If they do not want it, give it to me.	tɛ̃ taŋka nəkka ǰallya:ri makka di
353.	Do not go to bed so soon.	uttu:lɛ dhəra:ri niddevənča:k vočču:nəkka
354.	How are you related to him.	tukka:yi takka:yi soyri:kə ittɛ̃
355.	We are not related.	ã:vka kã:yi soyri:k na
356.	He is writing a book.	tɔ e:ku bu:ku bərə:yta
357.	I shall take as much as you give.	tũ uttu:lɛ̃ ditta ǰəllya:ri tutte:či ha:vɔ̃ kaḍi:nə
358.	Open the door.	kəvvə:ḍə ka:ḍi
359.	Close the door.	kəvvə:ḍə di
360.	I have never seen you before.	ha:vɛ̃ tukka murthə:mə diklo:na
361.	I used to meet him.	ha:vɛ̃ takka dikkə:p əššillɛ̃
362.	You do not know, nor do I.	tũ ne:ṇə ha:vɔ̃:yi ne:ṇə
363.	Have you got no house ?	tukka ghə:rə na:vɛ̃
364.	Let some one of you go and fetch him.	tummi ekko:lɔ koṇe:yi vočču:nu takka ha:ḍya:yi
365.	Who will give money to a man like you ?	tuǰǰɛ məṭṭə əššillya eklya:kə duḍḍu kə:ṇə dittə:nɛ̃
366.	What kind of work is that ?	tɛ̃ kəssə:lɛ̃ dəndə ki

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367.	If it rains the harvest will be good.	pa:vsu pəḍta ǰəllya:ri lu:və:ṇi ča:ŋgi ǰəttə:li
368.	Why have you left your work half done?	tu:vɛ̃ tuggelɛ̃ dəndə ərdə ko:rnu soḷḷɛ̃ ittya:kə
369.	It is of no use.	taǰǰɔ upyo:gu na
370.	Come after 4 O'clock.	ča:ri və:rɔ̃ upra:ntɛ yɔ
371.	Come within an hour.	e:kɔ̃ məṇiku:rə murthə:m yɔ
372.	Do whatever you like.	tukka dissu:čɛ̃ kə:ri
373.	What is the use of three men? One is enough.	teggə: ǰaṇa:ni vočču:nu itti kərta:yi, ekkolɔ pu:rə mu.
374.	We came by this road.	ammi hya həddi:nə aylī
375.	We came in a cart.	ammi bhəṇḍi:ri aylī
376.	We came on foot.	ammi čɔ̃:vku:nə aylī
377.	I went there.	ha:vɔ̃ thəŋga gellɔ̃
378.	He went to school.	tɔ sku:ḷantu gellɔ
379.	I have gone to my friend.	ha:vɔ̃ miggelya ku:ṭəkara-thɔ̃:yi gellolɔ̃
380.	She has gone to her mother.	ti tiggellya əmmaləggi gelleli əssə
381.	I had done this before.	ha:vɛ̃ hɛ̃ murthəmə:či kellɛ̃
382.	He had spoken it to me.	ta:ṇɛ̃ tɛ̃ miǰǰeləggi saŋgi:-lɛ̃
383.	They had gone before I came.	tī ha:vɛ̃ ɛ:včɛ murthə:m gellī
384.	I was sleeping all day.	ha:vɔ̃ di:su səgḷo:či niddelɔ̃
335.		
386.	He was sleeping when I went to see him.	ha:vɛ̃ takka dikku:k gellɛ təvvə:ḷi tɔ nidde:vnu poḷḷolɔ
387.	He is lying down and reading.	tɔ kha:lə nidde:vnu vač-či:ta
388.	He was lying on the ground, when I saw him.	ha:vɛ̃ takka dikkil:lɛ təvvə:ḷi tɔ kha:lə po:ṇu əššillɔ

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389.	He had done this before.	ta:ṇɛ hɛ̃ murthəmə:či kellɛ̃
390.		
391.	He may be married.	ta:ṇɛ vhərḍi:kə kelleli· əssə:li
392.	If horses had wings they would have flown.	ghoḍya:k pəkkɔ̃ əssilli ǰəllya:ri ubtəlɔ əssillɔ
393.	If he has studied he will pass	tɔ sikkillɔ əssə ǰəllya:ri ǰiktɔlɔ
394.	If he works hard he will succeed.	tɔ ča:ŋgə dəndə kərta ǰəllya:ri ǰiktɔlɔ
395.	If the train is late we may catch it.	bha:ṇḍi toḍo:vu ǰa:vnu ayli ǰəllya:ri ã:vka meḷyə:t
396.	He came out of the house.	tɔ ghəra:čɛ bha:yrə aylɔ
397.	He went through the field.	tɔ gəddyantulya:n gellɔ
398.	She collected the fallen fruits.	ti:ṇɛ kha:lə pəḷḷelĩ phə:ḷɔ̃ ekkəḍɛ kellĩ
399.		
400.	How far will you come?	tũ khəntə:yĩ bhittə:ri yettɔlɔ
401.	I shall come as far as your house.	ha:vɔ̃ tuggelya ghəra:čɛ ləggi bhittə:ri ye:nə
402.	I never left my native town till now.	ha:vɛ̃ ətta bhittə:ri gã:vu sɔḷḷɔ na
403.	Do not go before I come.	ha:vɔ̃ ẽ:včɛ murthə:m vɔččunəkka
404.	He may still come.	ta:ṇɛ əttə:yĩ evyə:t
405.	It is late, he will not come now.	əttɔ̃: toḍo:vu ǰəllɔ̃ ani:kə ta:ṇɛ e:vna
406.	He will come after a week.	tɔ sa:t di:sə upra:ntɛ̃ ettɔlɔ
407.	How tall you have grown!	tũ uttu:lɔ vhɔ:ḍu ǰəlla

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408.	He seems still young.	tɔ əttə:yī sa:nu mho:ṇu dista
409.		
410.	His brother is not so clever.	təggelɔ bha:vu utlo:či budhvə:ntu nhə:yī
411.	Learn one lesson every day.	dissa:kə e:kə pa:ṭhəm si:kə
412.	How many words do you know.	tukka uttu:lī vuttə:rɔ̃ kəḷta:yi.
413.	This is not eatable.	hɛ̃ khã:včɛ̃ nhə:yī
414.	This water is not drinkable.	hɛ̃ pī:včɛ̃ udda:kə nhə:yī
415.	Is such a thing possible ?	tɛ̃ ǰɔ̃včɛ̃ kayrɛ̃ vɛ̃
416.	Who knows ?	kɔ:ṇə ǰaṇə
417.	What do you want ?	tukka itti ki ǰã:vka
418.	Work in the day and sleep in the night.	dissa dəndə ko:rka əṇi:kə rətti niddẽ:vka
419.	A month has thirty days.	ekka məssa:kə ti:s di:s əssə:yi
420.		
421.	A bull has two horns.	pəḍḍya:k do:ni siŋgə əssə:yi
422.	This is my usual food.	hɛ̃ tɔ̃ miggəlɛ̃ kha:ṇə kedna:yī
423.	Some fish are big, some are small.	thogḍyɔ massəḷḷyɔ vhoḍyɔ thogḍya sənnyɔ.
424.	The snake moves zig-zag.	divvo:ḍu bəḷənǰa:vnu vətta
425.	The snail moves slowly.	pikku:ḷu sə:ntə čərta
426.	The dog runs fast.	su:ṇɛ dhəra:ri dhɔvnta
427.	Keep the fruit covered.	phə:ḷə dhəmpu:nu dəvvə:ri
428.	Birds have wings.	pəkṣe:kə pəkkɔ̃ əssə:yi

CHAPTER V.

VOCABULARY

ɔŋgəḍikari M.	shopkeeper
əŋgə:ṇə N.	courtyard
əčča:ri M.	carpenter
əḍiya:ṇə N.	necklace
əḍkə:ḷi F.	dining room
əḍḍə:ḷi F.	vegetable knife
əḍḍe:čə Nu.	two and half
ətišə:yu M.	wonder
ətyagrəhi Adj.	greedy
ədhərmu M.	irreligion
əni:kə	and
əni:kə:yi	again
əpḍə:pə V.	to touch
əppəppa M.	paternal uncle
əmbyapa:ri F.	mango-stone
əmma F.	mother
ərdə Adj.	half
ərma:li F.	cupboard
əvəstha F.	condition
əvəsəlli Adj.	proper
əsu:ya F.	envy
əstəmə:nə N.	sunset
əstrə N.	weapon
əssə:pə V.	to be
əssi Adv.	thus
əssī Nu.	eighty
əhəmbha:vu M.	pride
agro:hu M.	wish
agho:ṣu M.	festival
aŋgvəstrə N.	shawl
a:ǰi Adv.	today
a:ṭh Nu.	eight

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aṭpayančə M.	spider
aṭhə:və V.	remember
attə̃ Adv.	now
addyəččɔ Adj.	first
adnya F.	order
a:nu M.	elder brother
annama:r M. Pl.	brothers
api:s N.	office
ambu:su Adj.	sour
ambɔ M.	mango
arəmbə:pə V.	to begin
aro:gyə N.	health
aykə:pə V.	to hear
aydə:nə N.	kettle
aydu:və N.	weapon
a:bu M.	grand father
a:yi F.	grand mother
ara:mbi V.	begin
alo:čəna F.	deliberation
alo:čiččə N.	discussion
a:ru M.	stream
a:śa F.	hope
a:širva:du M.	blessing
a:ṣa Nu.	eighteen
ikku:ṇi:s Nu	nineteen
ikkhə:ra Nu.	eleven
iŋgaḷɔ M.	coal
iṭṭika F.	brick
iḍbɛ:ṭə N.	thunder bolt
iṣṭəm N.	attachment
uŋgɔṭɔ M.	thumb
uǰǰhɔ M.	fire
uḍi:du M.	black gram
upəde:šu M.	advice
upədrə:vu M.	trouble
upəyo:gu M.	use
upərantẽ	after

Contents

upa:yu M.	means
ubbə:pə V.	to fly
ubbarə:pə V.	to raise, to lift
ummə di:və:pə V.	to kiss
umma:sə F.	new moon day
uvva:ru M.	flood
uṣṇə Adj.	hot
uḷdə:pə V.	to call
u:bə F.	steam
ekkəḍɛkərə:pə V.	to add, to gather
ekli Adj. (F)	single
eklo:či Adj.	alone
edẽ	some
edẽ:nči	few
e:ku Nu.	one
kəǰǰubi: F.	cashew nut
keǰǰolɔ M.	glow worm
kəṭha:ri F.	dagger
kəḍə:gə N.	bracelet
kəttə:ri V.	cut
kətha F.	story
kənnə:ḍi F.	mirror, glass
kənnəḍɛ:kə N.	spectacles
kəttə:ḷi F.	coconut kernel
kətrə:pə V.	to cut
kəde:lə N.	chair
kəddya:tu M.	lock
kəppə:ḍə N.	sari
kəppu:si F.	cotton plant
kəpḷa:ci phəḍaphə:ḍi F.	headache
kə:phə N.	cough
kəmbə:ḷi F.	blanket
kəmbḷɔ M	bed sheet
kərə:pə V.	to do
kərɛ:tə N.	camel
kərṭən N.	curtain
kərtə:na	due to, on account of

kəlpə:na F.	order
kəvvə:ḍə N.	door
kəsəvə:pə V.	to plough
kə:tha F.	story
kagə:tə N.	paper
kaḍə:pə V.	to take
kattə:ri F.	scissors
kapi: F.	coffee
kappu:su M.	cotton
kayrɛ̃ N.	duty, work
kayḷɔ M.	crow
karə:ṇə N.	cause
karatɛ̃ N.	bitter guord
kaso:vu M.	tortoise
kaḷiŋgə N.	water melon
ka:ḍi V.	take
ka:ṇi F.	story
ka:nu M.	ear
ka:lə M.	time
ka:li	yesterday
kaḷɔ Adj.	dirty
ka:ḷɔ Adj.	black.
kiččondo:ri F.	mouse
kiri:ṭə N.	crown
kirki:rə	noise
ki:ḍɔ M.	worm
ki:ru M.	parrot
kuŋ'kə:ḍə N.	chicken
kuṭṭantu	among
kundə N.	spear
kunnɔ M.	hill
kuppi F.	bottle
kumbo:ru M.	potter
kurḍɔ Adj.	blind
kurlɔ M.	crab
kusəŋga:yi F.	jealousy
kussəllɛ̃ Adj. (n)	rotton

Contents

kussə:pə V.	to rot
kuḷi:tu M.	horse gram
ku:kə N.	potato
ku:ḍə N.	room
ku:raḍi F.	axe
kedna:yĩ	always
keppɔ Adj.	deaf
keḷə:kə N.	east
keḷšənčɔ M.	barber
ke:kə N.	cake
ke:ḷi F.	plantain tree
kɛ:ḷɛ̃ N.	banana
kodu:bollɛ̃ N.	mosquito net
kobbu M.	sugarcane
kombi F.	hen
koyti F.	sickle
koylu:və F.	tile
korlančɔ M.	blacksmith
kosvənčɔ M.	potter
koḷsulsu:ṇɛ̃ N.	wolf
ko:ṭu M.	coat
ko:ḍu Adj.	bitter
ko:pu M.	anger
kɔ:ṇɔ Pro.	who
kɔmbɔ M.	cock
kɔrṇḍɔ M.	box
kɔllɔ M.	fox
kɔḷɔ M.	bud
kṣi:ṇi ǰallɔlɔ Adj.	tired
kṣi:ṇi ǰavə:pə V.	to become tired
khəkkɛ̃ N.	armpit
khəŋkə:pə V.	to cough
khəḍki F.	jaw
khəḍḍa:və F.	sandals
khəṇḍɛ̃ N.	sword
khətkhətavə:pə V.	to boil
khəndɔ M.	branch

Contents

khəmbɔ M.	pillar
khəyī Adv.	where
khərkhə:ri Adj.	rough
khərpə:pə V.	to scratch
khəvvo:tu M.	saw
kha:ṇə N.	food
kha:ṇghe:və:pə V.	to buy
kha:ndi F.	branch
khavə:pə V.	to eat
kha:ŋki F.	cough
kha:ḍə N.	beard
kha:ṇə N.	meals
kha:ndu M.	shoulder
kha:lə	below
khu:ḷə F.	heel
kheḷə:pə V.	to play
khɔṭṭɔ M.	basket
khɔ:ḍɔ M.	hand cuff
khɔṇə:pə V.	to dig.
khɔmmə:ṭə N.	hut
khɔrɛ̃ N.	spade
khɔrǰu M.	itch
khɔllɔ M.	cup
khɔvlɔ	churning rod
gəḍḍə:və N.	ass
gəddɔ M.	field
gayčɔ gɔṭṭɔ M.	cow shed
gayṇḍo:ḷu M.	earth worm
gavi F.	pulley
gaḷə:pə V.	to filter
ga:tə N.	hoof
ga:yi F.	cow
ga:lu M.	cheek
gã:vu M.	country, village
gi:ntə mhənə:pə V.	to sing
gi:ḷə:pə V.	to swallow
guḍḍɔ Adj.	short
gu:ḍi F.	flag

Contents

gu:ṇi	for
gu:ṇu M.	virtue
gurbi:ṇi F.	pregnant woman
gu:ḍhalo:čəna F.	conspiracy
gu:ḷɔ M.	bullet
gu:hə N.	cave
gersi F.	winnowing basket
gɔ:ḍə Adj.	sweet
gɔ:ḍə N.	gur
gobbo:ru M.	ashes
go:vu M.	wheat
go:vṇṭɔ M.	neck
grəhə:ṇə N.	eclipse
ghəṇṭə:pə V.	to churn
ghə:rə	house
ghəssə:pə	to rub
gha:ṇṭə F.	bell
gha:yu M.	wound
gha:lə:pə V.	to put
gha:su M.	blow
ghuggu:mə F.	owl
ghu:ḍu M.	cage
gho:ṇi F.	vulture
ghɔ:ḍɔ M.	horse
čəkkə:ḷə N.	button
čəṭni F.	condiment
čəḍə:pə V.	to climb
čəḍḍi F.	trousers
čəṇḍa:ḷu M.	butcher
čəndi:ṇɛ̃ N.	moon light
čəndre:mu M.	moon
čənni F.	squirrel
čəbbə:pə V.	to chew
čəmma:ru M.	shoe maker
čəvvə:pə V.	to graze
čəṽkə:pə V.	to walk
čəvda Nu.	fourteen

čə:ḍmolačɛ̃	Adj.	costly
čaya	F.	tea
čavi	F.	key
čaḷi:s	Nu.	forty
ča:ŋgə	Adj.	good
ča:bə	V.	chew
ča:mə	N.	leather, hide
ča:ri	Nu.	four
čikko:lu	M.	mud
čittə:ḷə	N.	deer
činna	Adj.	beautiful
činnikəṇəŋgə	N.	sweet potato
čippə:ṭə	N.	ladle, spoon
čimṭɔ	M.	tongs
či:ri	F.	bag
čerḍũ	N.	child
čelli	F.	girl
čellɔ	M.	boy
če:ḍi	F.	prostitute
čo:rɔ	M.	thief
čovə:pə	V.	to lock
čo:ḍu	Adj.	more
čo:nči	F.	beak
čo:yi	V.	try
čo:ri	V.	steal
čo:vḍu	Adj.	overflowing
čo:yi	V.	see
čɔggɔ	M.	shirt
ǰəggə:li	F.	verandah
ǰəggi		awake
ǰəḍa:ṇi	F.	weight
ǰənnərlə	N.	window
ǰənpo:du	M.	people
ǰənmu	M.	birth
ǰəyi ǰavə:pə	V.	to win
ǰəḷə:pə	V.	to burn

Contents

ǰəḷəvə:pə V.	to enkindle
ǰə:ḍə Adj.	heavy
ǰə:yu M.	victory
ǰambə:yi F.	yawn
ǰambəyi kaḍə:pə V.	to yawn
ǰallya:ri	yet, but
ǰavə:pə V.	to become, happen
ǰəvɔ̃:yi M.	son-in-law
ǰa:ṇ ǰavə:pə V.	to know
ǰa:ti F.	caste
ǰikkə:pə V.	to win
ǰɪvəntə Adj.	alive
ǰɪ:bə F.	tongue
ǰi:vi ǰavə:pə V.	to live
ǰɪ:vu M.	life
ǰu:nə Adj.	ripe, old
ǰevə:ṇə N.	meal
ǰe:l N.	jail
ǰoppə:pə V.	to pray
ǰo:ḍi V.	earn
ǰo:ḍu M.	earning
ǰɔrlɔ M.	cockroach
ǰva:la F.	flame
ǰhəgḍə:pə V.	to quarrel
ǰhəḍtɔllɔ M.	sweeper
ǰhəytɛ̃ Adj.	much
ǰhaḍə:pə V.	to sweep
ǰhu:ǰə N.	fight
ṭomaṭɔ M.	tomato
ḍukkə:rə N.	pig
tɔ̃	(particle of assertion)
təṭrančɔ M.	goldsmith
təmbi:ḍɔ Adj.	red
təyya:rə Adj.	ready
tərṇɛ̃ Adj.	raw
tərpə:ṇə N.	offerings
tələstha:nə N.	capital

təllə:və N.	end
təssi Adv.	thus
ṭəḷə:pə V.	to fry
tə:ḍi F.	trunk (of a tree)
tə:ṇə N.	grass
tə:ḷɛ̃ N.	tank, lake
ṭara:və N.	duck
talu:kə N.	taluka
ta:kə N.	butter milk
ta:nə F.	thirst
ta:pu M.	fever
ta:ḷu M.	cymbal
ta:ḷɔ M.	palate
timməvə:pə V.	to soak
tissɔrɔ Adj.	third
ti:ni Nu.	three
ti:rə N.	bank
ti:rthəyatra F.	pilgrimage
ti:sə Nu.	thirty
ti:ḷu M.	mole
ti:ḷɛ:lə N.	til oil
tuṇṭəvə:pə V.	to pluck
tuḷə:ši F	basil plant
tu:pə N.	ghee
teṭṭə N.	false
teddu:s	that day
te:ra N.	thirteen
tɛ:kə N.	south
tɛ:k keḷə:kə N.	south east
tɛ:k pəṇji:ru	south west
tɛ:lə N.	oil
toppi F.	cap
tori:daḷi F.	tamarind
torṭe boḍačɔ M.	bald-headed
to:ḍu M.	canal
to:ṇḍə N.	mouth
to:pə N.	garden

Contents

thəkku:nu	from, out of
thəŋga Adv.	there
thəppə:pə V.	to stick
thu:kərə:pə V.	to spit
thogḍya veḷe:ri	some times
thoṇṭɛ̃ Adj.	lame
thombə:pə V.	to prick
thovə:pə V.	to borrow
tho:ru Adj.	fat
thɔṇṭɔ Adj.	lame
dəkkəvə:pə V.	to show
dəddu:lɔ M.	man
dəntɛ̃ N.	grinding stone
dənto:ṇi F.	comb
dəndə N.	labour, work
dəndə kərə:pə V.	to work
dənde:li M.	labourer
dənpa:rə N.	noon
dənpa:r pərtu:nu	afternoon
dəyryəvəntu Adj.	brave
dəridri Adj.	poor
dərvɔṭɔ M.	gate
də:rakṣi F.	grape
dəvvəri V.	keep
də:ya F.	pity
daṇḍi F.	latch
da:ntu M.	edge
da:mu M.	money
daru:və F.	gun powder
da:ṭə Adj.	thick
da:ntu M.	tooth
da:vɔ Adj.	left
da:yi F.	ladle
dikkə:pə V.	to see
dimsimarə:pə V.	to kill
divvo:ḍu M.	serpent
di:gə Adj.	long, tall

Contents

di:və:pə V.	to give
di:vɔ M.	lamp
di:su M.	day
dukki F.	pain
dukkhə N.	sorrow
dukkhi Adj.	miserable
duḍḍu M.	money
duddəkari M.	milkman
duddəkarni F.	milk woman
dusserɔ Adj.	second
du:tu M.	messenger
du:də N.	milk
du:ra	far
devə:t N.	ghost
devə̃:pə V.	to climb down
devvə:ḷə N.	temple
de:vu M.	god
de:hu M.	body
dɛ:gə F.	edge
dɛ:ḍə Nu.	one and half
dɛ:ṇṭu M.	stalk
do:ni Nu.	two
do:vu M.	winter
do:vu M.	dew
dɔ:ḷɔ M.	eye
dvi:pə N.	island
dhəŋkə:ṇɛ N.	lid
dhəŋkə:pə V.	to shut
dhəṇṇu M.	bow
dhənni M.	owner
dhəmpə:pə V.	to cover
dhəyryə N.	courage
dhərə:pə V.	to catch, to hold
dhəra:ri Adv.	soon, quickly
dhə:vɛ̃ Adj.	white
dhaklɔ Adj.	smaller, younger
dhavə̃:pə V.	to run

dha Nu.	ten
dha:nyə N.	corn
dha:mpi V.	shut
dha:r assilli Adj. (F)	sharp
dha:r kaḍə:pə V.	to milk
dḥa:r nəttilli Adj. (F)	blunt
dhiŋḷə:pə V.	to push
dhurapa:n N.	tobacco
dhuvə:pə V	to wash
dhuvvo:ru M.	smoke
dhu:və F.	daughter
dho:ti F.	dhoti
dho:li F.	hawdah
nəkṣətrə N.	star
nəŋku:ṭə N.	nail
nəttu M.	grandson
nərlɛ:lə N.	coconut oil
nəvvə Nu.	nine
nə:di F.	river
nə:vi Nu.	ninty
nə:vɛ̃ Adj. (N)	new
nančə:pə V.	to dance
nā:ŋkə N.	nose
na:ti F.	grand daughter
na:rtu M.	coconut
nā:və N.	name
na:šu M.	destruction
nittu M.	saliva
niddevə:pə V.	to sleep
nippə:pə V.	to hide
nibbərə Adj.	hard
nimbu:vɔ M.	lemon
nivŋgə:pə V.	to ask
nissə:ṇi F.	ladder, staircase
ni:ṭə Adj.	straight
ni:ḷə Adj.	blue
nončɛ̃ N.	condiment
noḷi F.	rolling pin

nhavə:pə	V.	to bathe
nha:ṇə	N.	bath
nha:ṇi	F.	bathroom
nhessə:pə	V.	to wear
pəkki	F.	fly
pəŋgrə:pə	V.	to cover
pəčču:vɔ	Adj.	green
pəṭṭɔ	M.	silk
pəḍə:pə	N.	to fall
peḍḍú:kə	N.	calf
pəḍḍɔ	M.	bull
pəḍḍyači bhəṇḍi	F.	bullock cart
pəṇǰa:bu	M.	great grand father
pəṇǰayi	F.	great grand mother
pəṇti	F.	great grand daughter
pəṇtu	M.	great grand son
pəttə:ḷə	Adj.	thin
pəḍi:və	N.	habit
pəṇǰi:ru	M.	west
pənna:su	Nu.	fifty
pənne:ra	Nu.	fifteen
pənnɔ	M.	udder
pəppa:yi	F.	papaw
pəyanda:rə	F.	sugar
pəra:nte:nə		afterwards
pərtu:n evə:pə	V.	to return
pərnɛ̃	Adj.	old
pərvɔ	M.	pigeon
pəlləkki	F.	palanquin
pəllɔ	M.	leaf
pə:yri	Adv.	day before yesterday
pə:rā	Adv.	day after tomorrow
pə:si		than
paga:ru	M.	wall
pavṇi	Nu.	three fourth
pasavə:tə		due to, because of
pa:kə	N.	wing, feather
pa:ḍi	F.	shore

pa:nə N.	leaf
pa:nčə Nu.	five
pa:yu M.	foot
pa:ysu M.	porridge
pa:və:mpə V	to reach
pa:vlə N.	foot print
pa:vsu M.	rain
pa:ḷə N.	wave
pa:ḷẽ N.	bucket
pikkəllẽ Adj.	ripe
piṭṭi F.	flour
piṭṭɔ M.	powder
piḍḍɔ M.	coconut frond
piya:vu M.	onion
pišaččɔ Adj.	mad
piskɔ Adj.	miser
pi:və:pə V.	to drink
punnə:və F.	full moon day
purohi:tu M.	priest
pussə:pə V.	to wipe
pu: M.	pus
pu:tu M.	son
pu:rə Adv.	enough
pensi:lə N.	pencil
peynda:rə F.	sugar
pɛskati F.	knife
pɛ:ǰə F.	water of boiled rice
pɛ:ṭə F.	box
pɛ:nə N.	pen
pɛ:rẽ N.	shed
pokkorlɔ Adj.	hollow
pokḍi F.	turban
poṇo:su M.	jack fruit
ponda:kə	below, down
poli:s M.	police
pollɔ M.	cheek
povə:mpə V.	to float, to swim
po:si V.	nourish, feed

Contents

pɔ:ṭə **N.**	stomach
prəka:šu **M.**	light
phəṭṭəvə:pə V.	to cheat
phəṭṭɔ M.	belt
phəṭvə:ṇə F.	falsehood
phəḍčankari M.	seller of betal leaves
phətto:ru **M.**	stone
phəpḍə:pə V.	to sprinkle
phəpra marə:pə V.	to kick
phə:ḷə **N.**	fruit
pharə:pə V.	to steal
phallɛ̃ N.	dawn
pha:ṭi **F.**	back
pha:yi	tomorrow
phuŋkə:pə V.	to blow
phullapətti F.	petal of a flower
phulli F.	nose ring
phullavə:pə **V.**	to bloom
phu:lə N.	flower
phe:ṇu M.	foam
phoppə:ḷə N.	areca nut
bəǰa:rə N.	market
bəḍə:kə N.	north
bəḍḍi F.	stick
bəniyən M.	banian
bəppa M.	father
bəyko:lu M.	straw
bərəvə:pə V.	to write
bərpə N.	letter
bərsə:pə V.	to mix
bəlla:və Adj.	bad, wicked
bəssə N.	bus
bəḷəččəkərə:pə V.	to bend
bəḷə:və:pə V.	to send
bə:ḷə N.	strength
bəḷəššillɔ Adj.	strong
bə:ḷə nɔthillɔ Adj.	weak
bandə:pə V.	to tie

Contents

bammo:ṇu M.	husband
bamṇa:lɛ̃ ghə:rə N.	husband's home
bavə:mpə V.	to fade
bã:ŋku M.	bench
ba:ndu M.	dam
ba:ylə F.	wife, woman
ba:ra Nu.	twelve
ba:lə N.	tail
bikkuṇḍu M.	bed bug
bikka:ri M.	beggar
biskɛ:ṭə N.	biscuit
bi: F.	nut
bĩ: N.	seed
bi:ns	beans
bi:ḷə N.	hole
buḍki F.	jump
buḍḍə:pə V.	to sink
buddhi F.	wisdom
budvəntu Adj.	wise
bu:ku M.	book
betta:mbə N.	button
bɛssə:pə V.	to sit
bɛ:tə N.	cane
bɛbbɔ M.	frog
bokko:ḍi F.	sheep
boḍki F.	widow
bombu:li F.	navel
bo:ṭi F.	boat
bo:ṇḍi F.	plaintain flower
bo:bə F.	cry
bɔ:ṭə N.	finger
bɔ:ṭə N.	toe
byare:li M.	merchant
bramho:ṇu M.	Brahmin
bramhəṇa:li Adj. (F)	of the Brahmin
brus N.	brush
bhəŋga:rə N.	gold

bhəččɔ M.	sister's son
bhəttakəṇə:sə N.	ear of paddy
bhərə: pə V.	to fill
bhərṇi F.	pitcher, jar
bhə: yə N.	fear
bhə: yṇi F.	sister
bha: vu M.	brother
bha: tə N.	paddy
bha: yərə	out
bha: li F.	arrow
bhittə: ri	inside
bhittəri čəḍə: pə V.	to enter
bhi: kə F.	begging
bhi:mu:ku M.	ground nut
bhi:mu:ka tɛ:lə N.	ground nut oil
bhu:kə F.	hunger
bhu:tə N.	goblin
bhu:yĩ F.	earth
bheṇḍɛ̃ N.	lady's finger
bhoŋkə:pə V.	to bark
bhoǰǰə:pə V.	to worship
bho:rnu	full
bho:vri F.	eye-brow
bhɔṭṭu M.	priest
məggə:pə V.	to beg
məglyančə Adj.	last
məŋkə:ḍə N.	monkey
məǰǰə:rə N.	cat
məḍə kərə:pə V.	to fold
məḍə:kə N.	fold
məḍtɛ:lə N.	hammer
məḍvo:ḷu M.	washerman
məṇiku:rə N.	hour
məṇṭo:pu M	hall
məṇḍə:ḷə N.	circle
məṇṇɛṇṇɛ N.	rock oil
mətti F.	mud, soil

Contents

məttɛ̃ N.	head
mənəsta:pu M.	grief
məna:ŋkərə:pə V.	to understand
məni:ṣu M.	man
mənkə:ṭə N.	wrist
mənčɔ M.	cot
məntərva:di M.	magician
məntri M.	minister
məndu:ri F.	carpet
mərə:ṇə N.	death
mərə:pə V.	to die
məssə:ḷi F.	fish
məḷə:bə N.	sky
mə:nə N.	mind
mə:ṣi F.	ink
məggi:ri	afterwards
maglya:n vəččə:pə V.	to follow
ma:trəm	only
ma:mu M.	maternal uncle
ma:msə N.	flesh
ma:yĩ F.	maternal aunt, mother-in-law
mamma:li dhu:və F.	maternal uncle's daughter
mammalɔ pu:tu M.	maternal uncle's son
marə:pə V.	to strike, to beat
ma:vũ M.	father-in-law
ma:vsi F.	paternal aunt
mavse:čɔ bəmmo:ṇu M.	aunt's husband
mavse:li dhu:və F.	aunt's daughter
mavselɔ pu:tu M.	aunt's son
ma:su M.	month
ma:ḷa F.	garland
ma:ḷi F.	staircase
minnə:lə N.	lightning
miryako:ṇu M.	black pepper
miryasa: gə F.	chilly
mi:ṭə N.	salt

Contents

mi:si F.	moustache
mukkari	in front
mukvančɔ M.	fisherman
muggu:ḷu M.	roof
muŋgu:si F.	mongoose
muṭṭu M.	knẹe
muddi F.	ring
mumbu:rə N.	mosquito
murthə:m	before
murthəmə:lɔ Adj.	first
muṣṭiyuddhə N.	wrestling
mu:tə N.	urine
mu:gu M.	green gram
mũ:yī F.	ant
mu:su M.	mouse
mu:ṣṭi F.	fist
mu:ḻə N.	root
meǰǰə:pə V.	to count
meṇa:yə N.	curds
meṇãva:ti F.	wax candle
mellɔlɔ Adj.	dead
mevṇɔ M.	brother-in-law
meḷə:pə V.	to get
me:ghə N.	cloud
mɛ:ǰə N.	table
mɛ:vṇɔ M.	wife's brother
mɛ:ḷəpə V.	to get
moggɛ̃ N.	cucumber
monču:və N.	boat
moṭṭəku:s N.	cabbage
moddɛ̃	below
movə:pə V.	to measure, count
mo:ru M.	peacock
mo:lə N.	price
mo:vu Adj.	soft
mɔṭṭɔ M.	egg
mɔḍə:pə V.	to break

Contents

mɔddɛ̃	middle
mrigəya F.	hunting
mhəntarɔ M.	old man
mhəntari F.	old woman
mhəlgo:ḍɔ Adj.	eldest
mhə:si F.	buffalo
mha:və F.	uncle's wife
mho:vu M.	honey
yuddhə N.	fight
yɛrəṇḍɛ:l N.	caster oil
yevə:pə V.	to come
ye:kə Nu.	one
yeḷu M.	cardamom
rəkki V.	protect
rəkku:ḍə N.	wood
rəggə:tə N.	blood
rəḍə:pə V.	to cry
rəndə:pə V.	to cook
rənnə:ṇi F.	hearth
rəbbə:pə V.	to stand
rəyyapu:tu M.	prince
rajǰyə N.	kingdom
rəvndə:yi F.	curry
randpi M.	cook
ravḷa:rə N.	palace
ra:ǰǰə N.	kingdom
ra:ṇi F.	queen
ra:ti F.	night
ra:nə N.	forest
ra:bə V.	live
ra:yu M.	king
ra:ši F.	heap
rittɛ̃ Adj.	empty
rukkavə:ḷi F.	creeper
ruppə:yu M.	rupee
ruppɛ̃ N.	silver
ru:ku M.	tree

Contents

ru:ndə	Adj.	wide
ru:pə	N.	colour
rɛ̃:və	N.	sand
rossu	M.	juice
rɔggɔḍɔ	M.	grinding stone
rɔḍḍɔ	M.	buffalo
ləkṣə:ṇə	N.	omen
ləggi		near
ləggi:či		immediately
ləǰǰa	F.	shame
ləssə:pə	V.	to burn
ləssu:ṇə	F.	garlic
la:nə	Adj.	smooth
likkɔṭṭɔ	M.	envelope
luggə:ṭə	N.	cloth
lugṭakuṭṭu:kə		piece of cloth
lu:və:pə	V.	to reap
lẽ:võ:pə	V.	to lick
lokkəṇḍə	N.	iron
loṇi	N.	butter
lo:ku	M.	world
lo:hu	M.	iron
lho:vu	M.	light
vəggu:lɛ̃	N.	bat
vəgtɛ̃	Adj.	open
vəŋkaṇsu	V.	to describe
vəŋku:ḍɛ̃	Adj.	crooked, curved
vəččə:pə	V.	to go
vəṭṭu:ḷi	F.	plate
vəḍkəččɔ	Adj.	last
vəḍku:ḷɛ̃	Adj.	round
vəḍḍə:pə	V.	to grow
vərṣi:kə	Adj.	yearly
vəḷti	F.	white ant
və:ru	M.	boon
və:rṣə	N.	year
vaččə:pə	V.	to read

Contents

vaṭṭi F.	cup
vayŋgə:ṇə N.	bringal
vassu:r N.	calf
va:čə:kə N.	sentence
va:či V.	read
va:ṭə F.	path
va:ḍə V.	grow
va:ḍi V.	serve food
va:rɛ̃ N.	wind
va:li F.	creeper
va:si F.	bamboo
va:sɔ M.	bamboo
vikkə:pə V.	to sell
viča:ru M.	thought
vičču M.	scorpion
viṇtɔllo M.	weaver
vindu:ru M.	rat
vipəri:tə Adj.	contrary
viro:dhu M.	opposition
višvəsi ǰavə:pə V.	to believe
višvasu M.	faith, confidence
viskəḷavə:pə V.	to open
visrə:pə V.	to forget
vi:ki V.	sell
vi:vəmpə V.	weave
vi:ṣə N.	poison
vi:sə Nu.	twenty
vuǰǰa:či kəḍḍi F.	match stick
vuǰǰhɔ M.	fire
vuǰǰhɔ Adj.	right
vuǰva:ḍu M.	light
vuḍkimarə:pə V	to jump
vuṇɛkərə:pə V.	substract
vuṇmolla:čɛ̃ Adj.	cheap
vudda:kə N	water
vunča:ri	upwards
vullə:yi V.	speak

vuššɛ̃ N.	pillow
vuḷdə:pə V.	to call
vu: F.	louse
vunčə	at the top
vunčə Adj.	high
vuṇɛ̃ Adj.	few
vejǰu M.	hole
ve:ḍi F.	ear ring
ve:ḷu M.	time
vovə:pə V.	to sow
vo:ḍi V.	snatch
vo:ṇṭu M.	lip
võ:yi F.	fence
vɔŋkə:pə V.	to vomit
vɔḍḍə:pə V.	to pull
vɔ:tə N.	sunshine
vɔ:tə N.	summer
vɔḍḍə:pə V.	to drag
vɔḷḷɛ̃ Adj.	wet
vyəsə:nə N.	grief
vhəḷə:pə V.	to flow
vhə:ri V.	carry
vhərḍi:kə F.	marriage
vhavə:mpə V.	to carry
vhi:ḷɔ M.	sickle
vhu:nə Adj.	hot
vhoḍḍa:nə	loudly
vhoṇu:və F.	chin
vhonni F.	sister-in-law
vhoḷḷɛ̃ Adj.	big
vho:ḍu Adj.	great
vhɔkkə:lə F.	bride
vhɔ:ḍu Adj.	old
vhɔḷḷɛ̃ Adj.	big
vhɔre:tu M.	bridegroom
šəŋkhu M.	conch
šətru M.	enemy

Contents

śəri	right
šərikərə:pə V.	to correct
ša:pu M.	curse
šikṣa F	punishment
šippa:yi M.	peon
šivṇikari M.	tailor
še:ḷɔ M	moss
šeḷvo:tu M.	cold
švəsiǰavə:pə V.	to breathe
səkkaṇi	morning
səggə	all
səggə:ṭə	all
səŋgə:pə V.	to say
səŋga:ti M.	companion
sənǰɛ	evening
səḍḍəḷkərə:pə V.	to loose
səttə:ri Nu.	seventy
səttu:li F.	umbrella
sətte:ra Nu.	seventeen
səttyə N.	truth
səntə Adv.	slowly
sənto:ṣu M.	delight
səphə:lə Adj.	fruitful
səbbuvoro:vu M.	sago
səmə	straight
səməkərə:pə V.	to correct
səmšə:yu M.	doubt
sərə:pə V.	to finish
səri	even
sə:ri V.	move
sərka:rə N.	government
sərsi F.	plant
səlpə Adj.	little
səhiǰǰə V.	bear
sə:va:yi Nu.	quarter
səva:ye:k Nu.	one and quarter
səvkapəḷi F.	soap

Contents

səha:yu kərə:pə V.	to help
sə: Nu.	six
sə:bha F.	hall, assembly
saŋgə V.	tell
sabba:rə	much
sarəvə:pə V.	to spread
savli F.	shade
sa:dyə Adj.	possible
sa:dhə:nə N.	instrument, means
sa:nǰə F.	evening
sa:tə Nu.	seven
sa:ṭi Nu.	sixty
sa:nə Adj.	small
sa:nu M.	young
sa:ya F.	paint
sa:rɛ̃ N.	manure
sa:rṇi F	broom
sa:li F.	bark
sa:li F.	skin
sa:su Nu.	thousand
sikkəvə:pə V.	to teach
sikkə:pə V.	to study
simḍavə:pə V.	to scatter
simhu M.	lion
simhasə:nə N.	throne
siyaḷɛ̃ N.	green coconut
sissə:ri F.	crocodile
si:ŋgə N.	horn
si:tə N.	boiled rice
si:vəmpə V.	to sew
sukkɛ̃ Adj.	dry
sukkɔllɔ Adj.	lean
su:khə N.	happiness
su:ṇɛ̃ N.	dog
su:tə N.	thread
su:nə F.	daughter-in-law
su:pə N.	soup

su:rəy vɔrɔvu M.	parched rice
su:rya M.	sun
su:və F.	needle
se:na F.	army
sɛ̃ Nu.	hundred
šɛ:ḷə Adj.	cold (food)
sokku:nu M.	omen
sonna:ru M.	goldsmith
sonnarliŋ N.	orange
soppu:rə Adj.	narrow
soppu:ru Adj.	lean
soppur mu:su M.	honey bee
soro:pu M.	serpent
sovə:pə V.	to abuse
so:ḍi V.	leave
so:di V.	search
so:ḷa Nu.	sixteen
sɔkni F.	house lizard
sne:hu M.	love
svəppə:n pəḍə:p V.	to dream
svərgu M.	heaven
svadəntryə N.	freedom
hətta:či talu:və F.	palm
həntu:ṇə N.	bed
həppo:ḷu M.	a kind of preparation
herdu:sa	next day
hərḍɛ̃ N.	breast
hərvɛ̃ Adj.	raw
həllə̄və:pə V.	to shake
həllə:pə V.	to move
həsti F.	cow-elephant
həstu M.	bull-elephent
həssə:pə V.	to laugh
həḷdu:və Adj.	yellow
haḍə:pə V.	to bring
hattačɔ muṭṭu M	elbow
ha:ǰər	presence

Contents

ha:ḍə	N.	bone
ha:tu	M.	hand
ha:ri	F.	defeat
ha:di	F.	road
ha:võ	Pro	I
ha:su	M.	smile
huŋgə:pə	V.	to smell
hummevə:pə	V.	to sweat
hu:mə	F.	sweat
hɔ:ḷə	N.	hall